China
TOURISM
OCTOBER 1995
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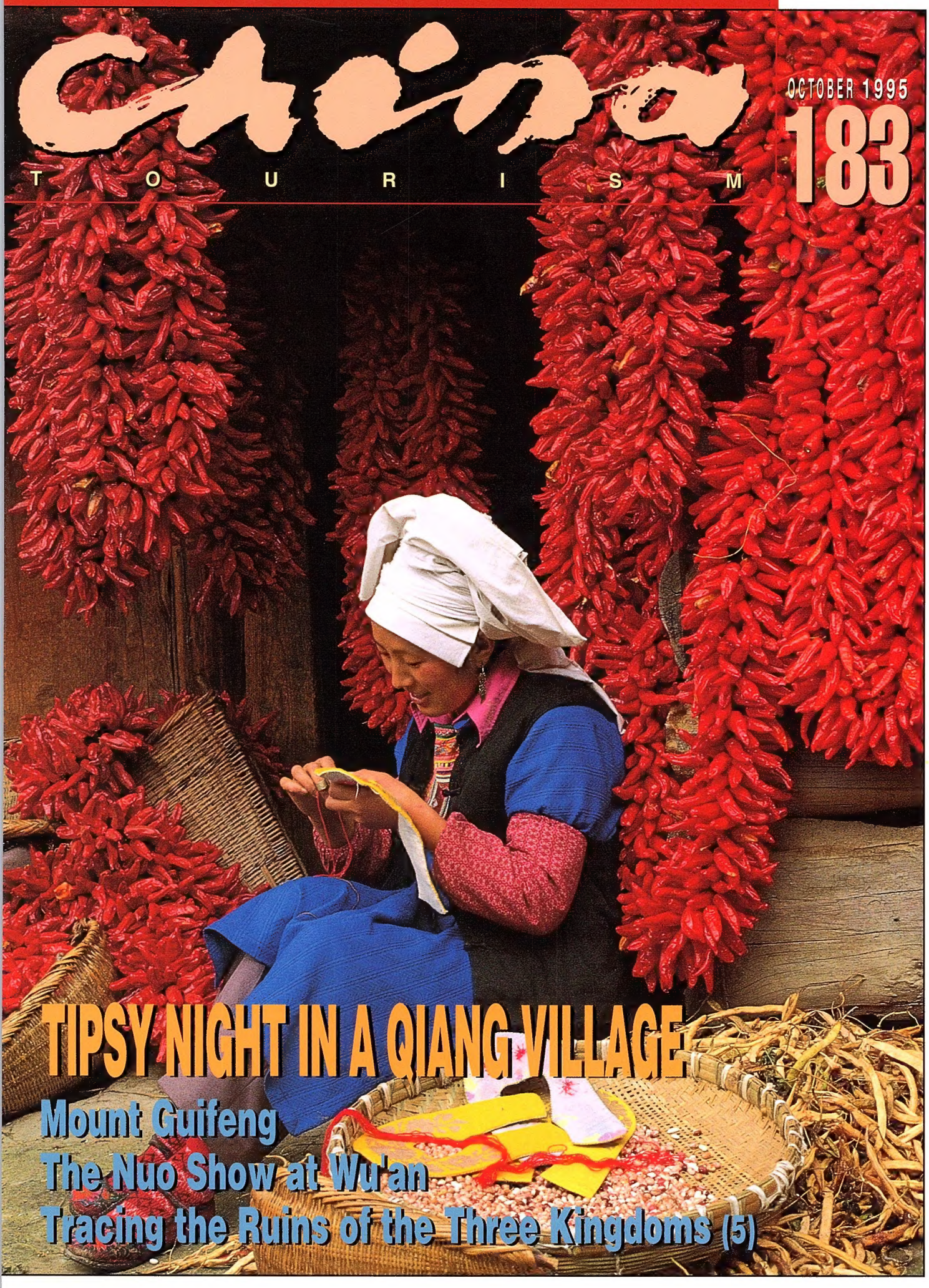

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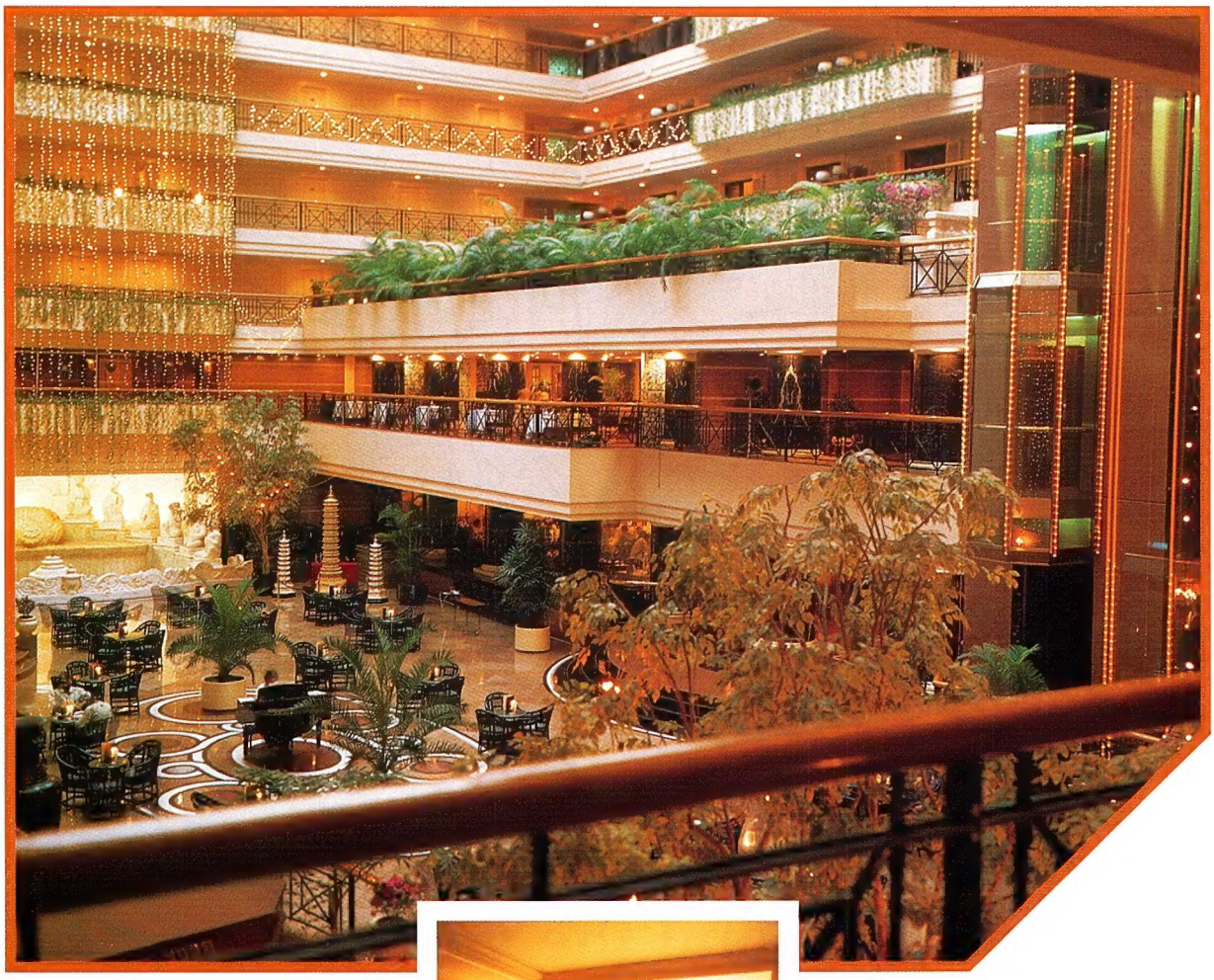

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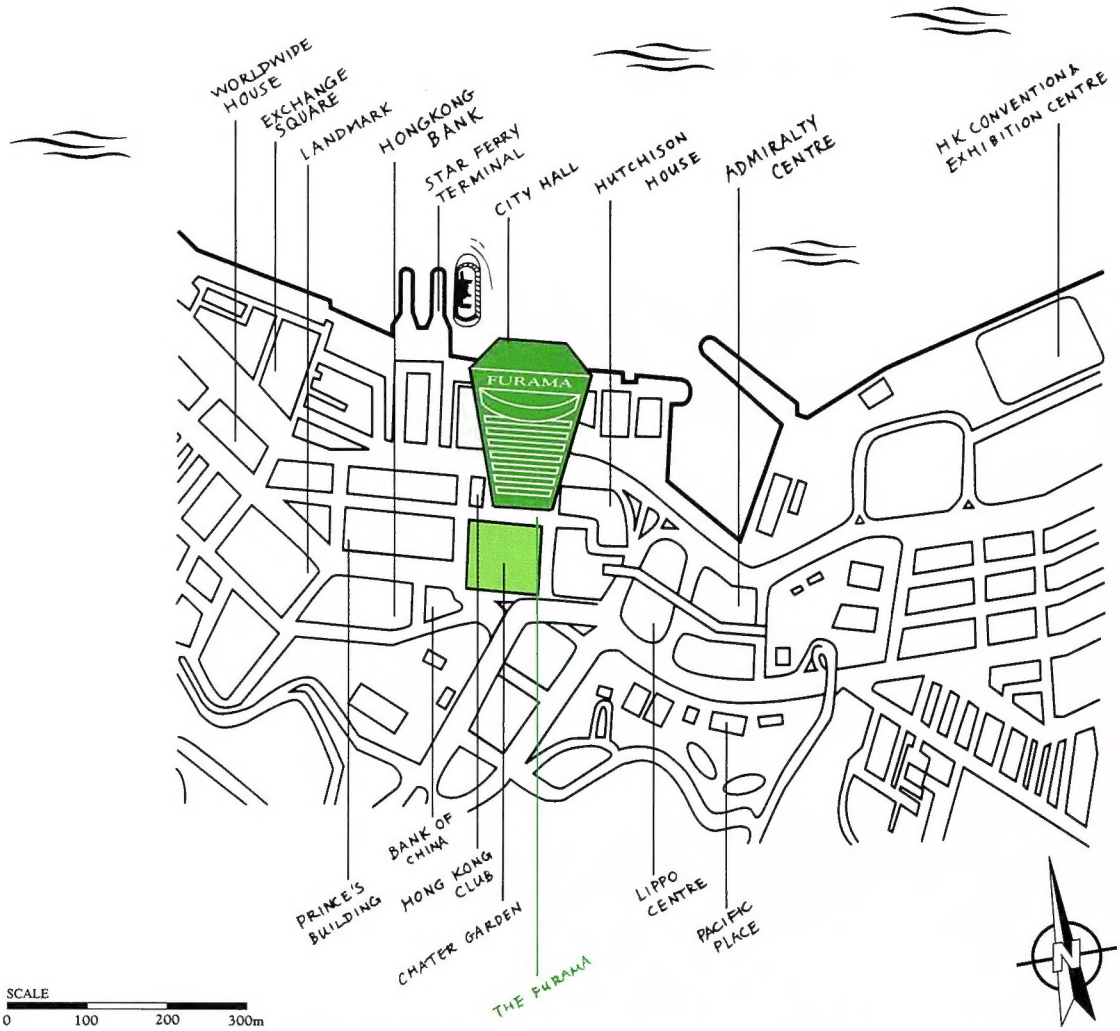

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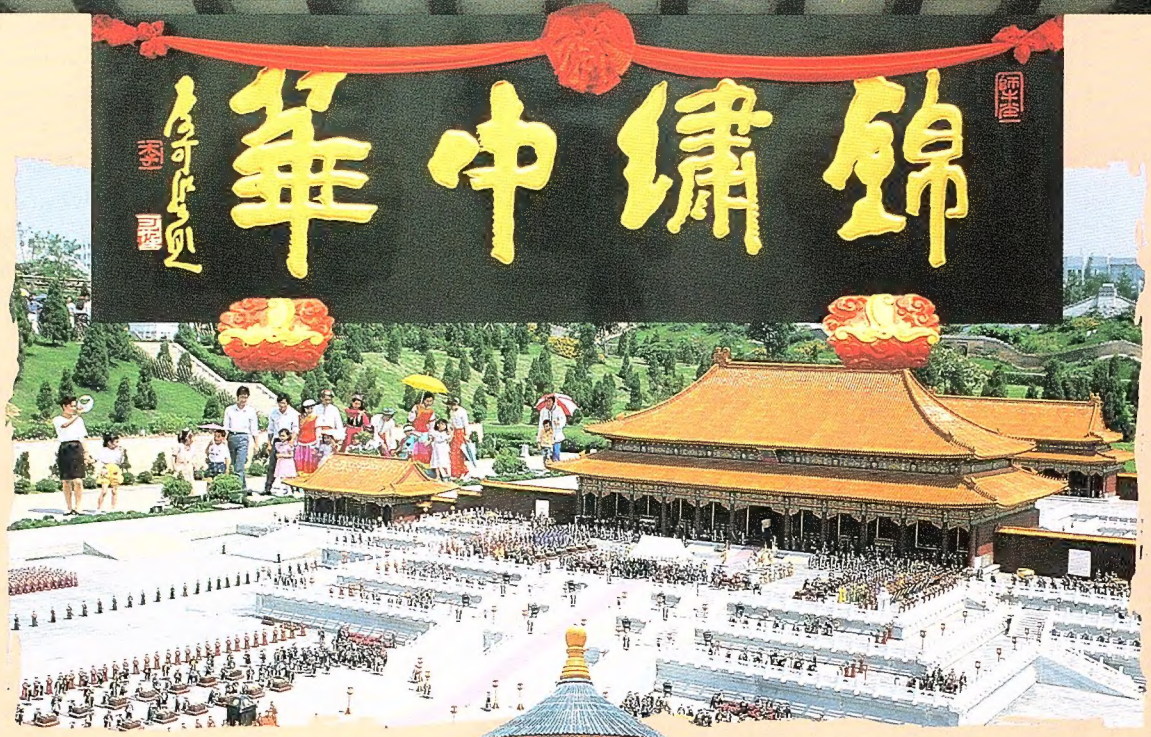

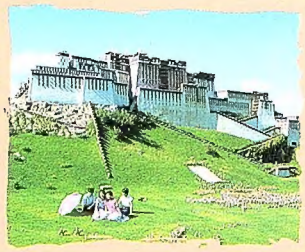

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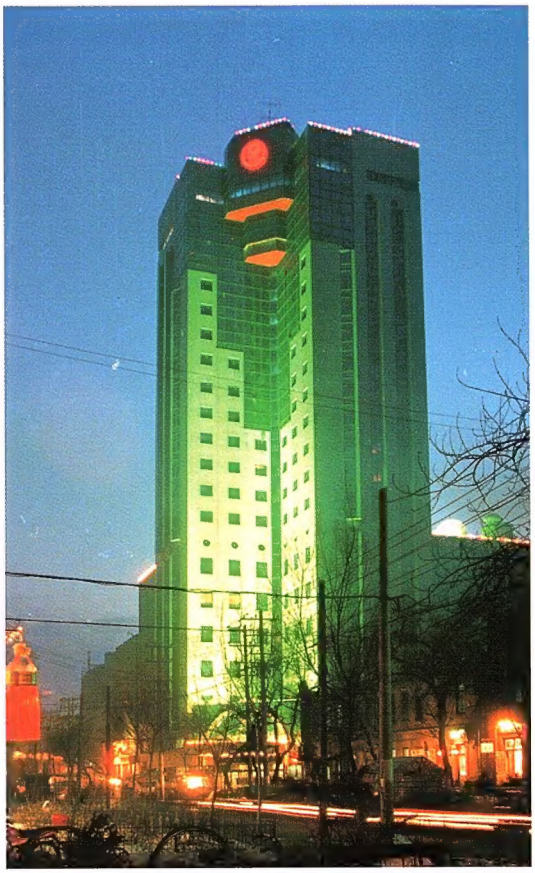

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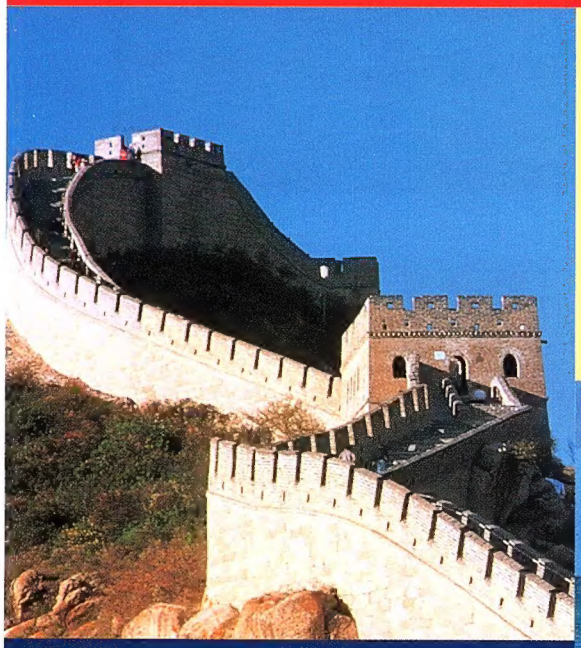

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EDITORIAL

Time to Ponder

Our journey this month starts in the southwestern region of Mount Guifeng in Jiangxi Province, to a land where the imagination has a chance to run free. Have you ever been so relaxed that, half-dozing, you have watched clouds sail past in the sky and seen imaginary outlines of warriors riding chariots, or dragons breathing fire only to be frustrated that they have changed shape before you can point out your imaginary associations to a friend? Well, here on Mount Guifeng you will have no such frustration ... these mysterious stone formations have been here for thousands of years, weathered by wind and water into eccentric, disconnected shapes, they are often things of great beauty. The backdrop of a pink dawn or crimson sunset add another dimension to these ageless sentinels to which the locals enjoy giving colourful and descriptive names. Test the limits of your imagination on the pages within!

Next we drift with the Yellow Dragon Stream to the ancient town of Huanglongxi in Sichuan Province. Ancient ancestors reportedly saw a dragon here and the mighty Zhuge Liang dreamt of a dragon whilst he slept on the shores of this stream, hence its name. Once a coveted stronghold it is today becoming known as the Hollywood of China as more than 60 films and TV plays have been shot here. But most famous is the Fire Dragon Dance performed once a year. It commences with 12 Kong Ming Lanterns blasting into the sky, said to be invented by Zhuge Liang himself.

For the last five months, tracing the Ruins of the Three Kingdoms, we have brought you tales of heroes and legends, treacherous and bloody wars, unsolved mysteries and magic, we have travelled to forbidden cities and spanned five provinces. In this issue we turn the last few pages of our epic story by taking you through the many passes of Qinling Mountain range, find out how Zhuge Liang meets his maker and visit his final resting place at the foot of Dingjun Mountain.

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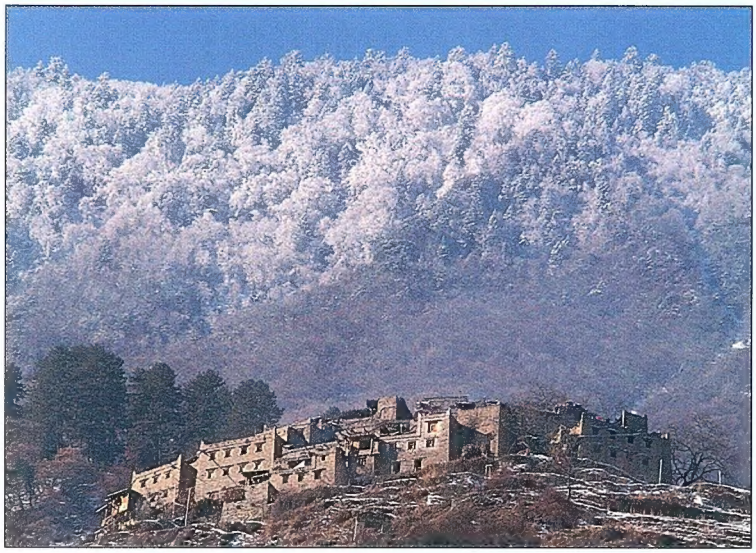


Tipsy Night in a Qiang Village 10

Photos by Chen Jin / Article by Xiao Hong

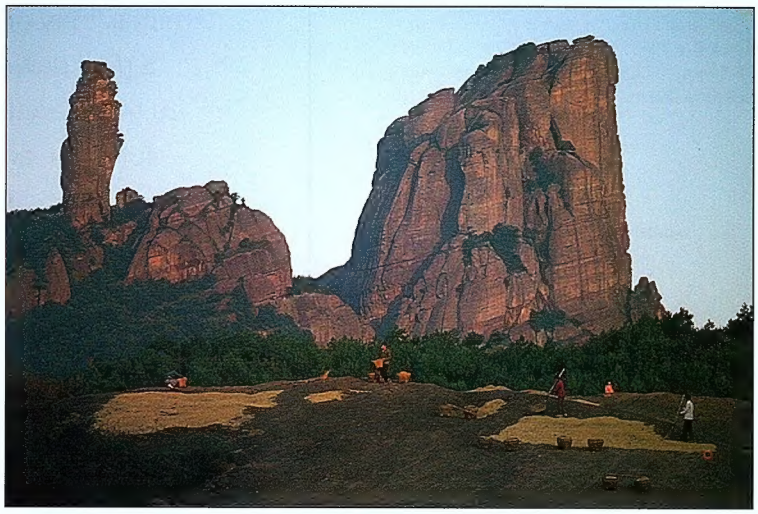
Our writer visits the Qiang Village people in northwestern Sichuan and finds them a colourful, festive people, well adapted to the harsh climates they must endure. Their homes built like ancient fortresses provide shelter not only for themselves but their livestock and their God. Community life is very strong here and women villagers, colourfully dressed and adorned with silver earrings and necklaces can be found busy making themselves "cloudy shoes" (hand-embroidered slippers) whilst they catch up on the local news, and the men perfect the latest brew fermenting away in their in-house distilleries!

LANDSCAPES AROUND CHINA

Mount Guifeng — Giant Potted Landscape by Mother Nature 20

Photos & Article by Shi Bao Xiu

For thousands of years these magnificent, eerie rock formations in Mount Guifeng in Jiangxi Province have provided a backdrop to heavenly sunsets and dreamlike sunrises. A stone forest weathered by time and the elements they have been immortalized by the locals who have bestowed imaginative names such as Pigsy Peak, Awaiting Husband Peak and Old Man Peak.



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Spring Festival at the Ancient Town Huanglongxi 42

Article by Huang Yanhong

Festivals are an important part of village life and are always celebrated with great enthusiasm especially by the children. Usually loud, exciting affairs it is a chance for the whole village to let its hair down. Travellers lucky enough to be passing through at the right time are usually welcomed into the celebrations and manage to experience another aspect of the Chinese people's folklore and culture, although our reporter got rather closer than he expected! The Spring Festival at Huanglongxi, Sichuan Province does not disappoint.

TRACING THE PAST

Tracing the Ruins of the Three Kingdoms (5)

Article by Shi Bao Xiu **50**

In this our last episode we take you through the labyrinth of footpaths of Qinling mountain range spanning Shaanxi and eastern Gansu provinces, the scene of many bloody battles. Although nothing remains today of the many fortifications that must have peppered these mountain passes in bygone days their strategic importance is still apparent today.

SPECIAL REPORTS

A "Modern Tribe" in the Taklimakan Desert

Photos by Zhao Cheng'an / Article by Shu Sheng **68**

The Taklimakan Desert is one of the largest deserts in the world. Largely uninhabited, this desolate northwestern region is known as the "Desert of Death". But deep beneath its surface lies today's most precious commodity, black gold – oil. And so there are some who will brave the stark elements to harvest its gift. This ready-made commune of engineers and derricks are almost completely isolated and yet appear to have every modern convenience. A mini township of pathfinders.

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Front Cover: A Qiang woman villager in northwestern Sichuan ***(by Wang Dajun)***

Tipsy Night in a Qiang Village

PHOTOS BY CHEN JIN • ARTICLE BY XIAO HONG

A Qiang village is often built on a mountain ridge to facilitate attack and defence

Young Qiang women in their distinctive ethnic costumes.

The blockhouse provides the Qiang with a sense of safety against any possible intruders. The fortification-like blockhouse thus becomes a trademark of all Qiang villages.

I boarded a truck in Chengdu, capital of Sichuan Province, and embarked on a north-bound journey. As we passed Wenchuan County, the flatland gave way to a terrain of topographical turmoil, and one tall mountain flashed by after another. I had to watch carefully lest my head be slammed into the awning of the truck, which was being tossed about violently on the rough and bumpy road.

By a river the driver slowed down and began shouting loudly. Turning my head I espied some young women by a boulder on the far side of the river. Dressed in colourful costumes, they were fetching water with wooden pails. From the elongated shape of the pails I knew they were members of the nearby Qiang village I was going to visit. They waved back to the driver frenetically.

Commander-in-Chief Is a Dog

Chugging along laboriously, our truck made its way towards the village, whose rows of blockhouse-style buildings were poised precariously on the ridge of a mountain. Descending from the truck at a tiny flat land, I set foot on a pebble-strewn road that wound its way into the village.

The dogs were aroused, darting out to yap disapproval as we ambled towards the village. The canine cacophony sent a shudder down my spine. The driver made haste and, waving his hand, yelled to the dog leading the pack, "Keep away and behave yourself, Commander-in-chief! Here comes the guest."

The "commander-in-chief" turned out to be a dog with velvety, luxuriant fur which shone like gold over its sinewy, slender body, its eyes sparkling, its tail wagging vigorously. Only after the driver stroked its forehead did it beat a retreat. Taking their hue, members of the pack quieted down and each went its own way. I was told that the "commander-in-chief" had won the championship of the village's annual dog appraisal competition for its unusual agility and intelligence – it could track game down and chase it all the way into the village for its master to capture.

By a shortcut the water-fetching young women overtook us before we entered the village. Then they stood in a row to greet us, like a guard of honour. The alpine sun had tanned their faces the colour of bronze.

3

Staircase Hewn Out of a Single Log

The roofs of the blockhouses form an imposing skyline over the mountain. Each house stands six to seven stories high on a wide foundation and tapers off to a narrow roof. They are built of stone blocks which, discoloured by soot and grime, bear marks of age. Strings of corn ears hang down the walls like golden cascades. The scene reminded me of a certain painting about giggling girls in celebration of a bumper harvest.

A warm draught, mingled with the smells of hay, animal dung and roasted corn, assailed my nostrils as I entered one of the blockhouses. The ground floor housed a pigsty and animal barn filled with hay and fagot. A hole is cut in the ceiling, so that fodder can be conveniently poured down from the second floor into the pigsty. The idea is to shut the pigs off from sunshine so that they can preserve energy and grow up plump and sturdy.

Mounting a staircase hewn out of a single log, I found myself in the bright and warm parlor on the second floor. An ancestral shrine is placed against the front wall. In the centre of the floor is an ever-burning brazier. An iron chain hangs from the top of a tripod, which is used to adjust the height of the kettle or the meat to be smoked above the fire.

The third floor is where family members sleep. The grandparents' bed is in fact a huge grain-storing trunk. A firelock, a wolf skin and several bundles of medicinal herbs are hanging on the walls, indicating that the master of the room is a brave hunter and a skilled medicinal herb collector.

4

1. A Qiang village in the gathering dusk
2. The blockhouses of the Qiang village evoke memories of some ancient fortification (by Wang Dajun).
3. Pigs are slaughtered once a year. The meat is then smoked and preserved in the house and is enough for an entire year's consumption.
4. On New Year's Eve, families gather around the brazier, while men drink from the jar, women dance merrily.

Decade-Old Pork Fresh as Ever

The fourth floor, dry and airy, is a workshop equipped with a stone mill and a ller. By custom the Qiang store their highland barley, wheat, corn and potatoes on e fourth floor of their blockhouses. Sides of pork are hoisted up on the ceiling beam. sulated from air and bacteria by a thickening layer of soot, the pork is well-pre- rved in this cool and well-ventilated house – I was told that it could remain fresh and sty for as long as a decade.

Having seen all the basic amenities a house could offer on the four floors I had sited, I began to wonder what a fifth floor could do for the family.

The floor turned out to be the surprise of my life. A one-metre-tall white stone lumn is erected in the centre of the room. The column is the epitome of the God of hite Stone, or Sun God, worshiped by the Qiang people. On the first day of the 10th onth according to the Qiang calendar, the entire family es up to the fifth floor and, led by the eldest member, pray to the god for happiness and rich harvests. The indows on this floor, and I believe on other floors as ell, widen towards the inside so that they can be used embrasures for observation and shooting purposes. ut now, in peace, they offer an overview of the sur- unding scenery with towering mountains and wind- g, ribbon-like streams.

3

The sixth floor, the roof, is a rammed-earth platform, ith a tiny warehouse built in one of the corners. Stand- g there in the throes of a biting gale, I mused about the ne-honoured history of this very blockhouse under y feet. They may well be dubbed a crystallization of e religion, culture and life of the Qiang people, who in mote antiquity braved all the hardships of a perilous urney to this part of the country from the remote rthern plateau. The settlers and later generations must ve made Herculean efforts to transform the un- endly living conditions of the mountains, so that their descendents could survive to is day. In my mind's eye I could see what an important role this blockhouse played the warring days. How heart-stirring the scene must have been, when the moun- ns were echoed with the tinkling of weapons and shouts of bravados!

"Cloud Upper" Shoes in the Shape of a Tiny Boat

Strolling out of the blockhouse I was greeted by another group of beautifully at- ed young women, who were chatting animatedly with young men in knee-length hite or black gowns made of homespun linen, with an embroidered purse fastened the waist. A long puttee, wrapped spirally from ankle to knee, served to sculpt the uscular legs which carried these men effortlessly over tall mountains and deep ravines.

The women wear earrings, necklaces and bracelets made of silver. An embroidered irt is fastened to the waist with a long belt graced with mountain-flower patterns, so at both of its ends flutter in the wind like sprigs of flowers. The goat-skin jacket is a ture for both man and women, which keeps the body warm when worn with the fur cing inward, and wards off rain or snow when worn with the fur facing outward. It n also be used as a cushion to sit on during work timeouts, and as a shoulder pad hen backpacking firewood.

What amazed me most were "yunyun" or the "cloud upper" shoes, as the local ople call them, worn by young men and women. The shoe is shaped like a tiny boat ith the tip tilting slightly upwards, and its uppers are embroidered with cloud pat- ns. Young women make these shoes with what ingenuity they can muster and use em as a betrothal gift. In the gathering dusk I saw many young women in the village ting by the window. Humming a jovial tune, they embroidered the uppers as if anting to thread all their thoughts and love into the cloth. A moment like that makes em the most photogenic lasses in the world. Not wanting to let the golden opportu- ty slip away, I snapped one photograph after another.

A Taste of Highland Barley Wine

That night the grandfather of the blockhouse accompanied by his family and ends treated us to a new brew of highland barley wine. When the jar was opened, e room was instantly filled with a sweet aroma. As we drank and chatted, we heard ices rising from the outside, and rays of glowing light flashed on and off into the om. Turning my head I discovered two bonfires in the village square. Villagers, men d women, old and young, were flocking there for a night's merry-making.

4

1. Pushing a pole – an ethnic sport among the Qiang, which smacks of the traditional worship of the genitals
2. Farming is a major means of subsistence for the mountain-dwelling Qiang people. (by Wang Dajun)
3. A young man playing the Qiang-style flute
4. A Qiang woman pounding cooked glutinous rice into paste, which will be made into cakes (by Wang Dajun)

1

1. Headwear for women and ch
dren
2. A wedding procession on its w
to fetch the bride from her ho
(by Wang Dajun)
3. In a street of Wenchuan Coun
a cobbler making shoes for Qia
women with their own embr
dered uppers
4. A fine day invariably dra
villagers out of the doors. Gath
ing at the village entrance th
would chitchat, while their han
are busy with one kind of han
craft or another.
5. Headgear for Qiang women

The Qiang make wine by cooking highland barley and sealing the juice in rs. The brew is ready for drinking in 10 days. Among the Qiang people wine rinking is part and parcel of the celebrations at festivals, weddings and umper harvests.

A jar was placed in the centre of the floor, and thin bamboo pipes were rust into it so that the imbibers could sip the contents in rn. Taking my turn, I took a vigorous draught, and resently a liquid of the most sweet and fragrant nature lled my mouth and trickled down my throat. Then I felt mething burning hotly in my stomach. The driver said me in a whisper, "Good wine makes people drunk uickly." He advised me to raise the bamboo pipe a bit gher. "The upper layer of the liquid in the jar is water, that way you'll be drinking nothing but water, and you on't get drunk at all." As I observed, water was constantly added as the drinking proceeded. The drinking ree would be over when all that was imbibed through e pipe was water.

3

As I enjoyed the wine over preserved pork, the ise outside reached a new pitch. In the square young llagers had begun a new round of antiphonal sing-g.

Merriment Around a Bonfire

I went outside. In the square the bonfires were burning radiantly, silouetting bodies hopping and gyrating against the dark backdrop of the ght. Feeling tipsy, and not knowing what I was doing, I became one of e merry-makers.

Everyone was dancing with abandon. The atmosphere was most relaxed. s the villagers danced they also sang songs to eulogize everything around em – the jumble of mountain ranges, the crescent moon in the star-spangled y, the verdant forests in which their farm fields and homesteads were cked away and the fortification-like houses. The dancers changed their ythm as they switched from one song to another.

By now the wine had started to act up inside me. My hands flailed about mlessly, my legs stumbled, and the bright eyes of the women and the ornaents they were wearing, gradually became a patch of magnificent blur. A armth such as I had never experienced surged through my body. Yet I conued dancing and singing, as if I myself had become part of the bonfire, now pering in an ethereal fashion.

4

I stopped, gasping for air, my body sweating profusely, and my mouth dry d hot. The music took on a somewhat solemn cadence now, and with it, the ncing steps of all the merry-makers slackened considerably. Only then uld I make out the lyrics.

Le-yi-yao, Le-yi-yao!
Let me toss a fistful of seeds into the gully.
Having sown the land today,
I'll come back next year to harvest.
While we enjoy ourselves together now,
I am sad we will part ways
When the wind rises next year.

This was sung by a strapping young man. Then a beautiful young woman ng in reply:

Elder brother,
You are a drifting snow flake from heaven.
I, your younger sister,
Is the tender mulberry leaf in the garden.
Although the snowflake has landed on the leaf,
They will separate as soon as the sun rises.

The singing and dancing lasted until the sky started to turn pale. All the hile I never stopped drinking and eating preserved pork. I knew I was beving like a drunkard – even today I feel embarrassed at the mere mention of at experience – but I have the feeling that the spirit of these mountain folks d filled the rest of my life with bliss.

anslated by Ling Yuan

5

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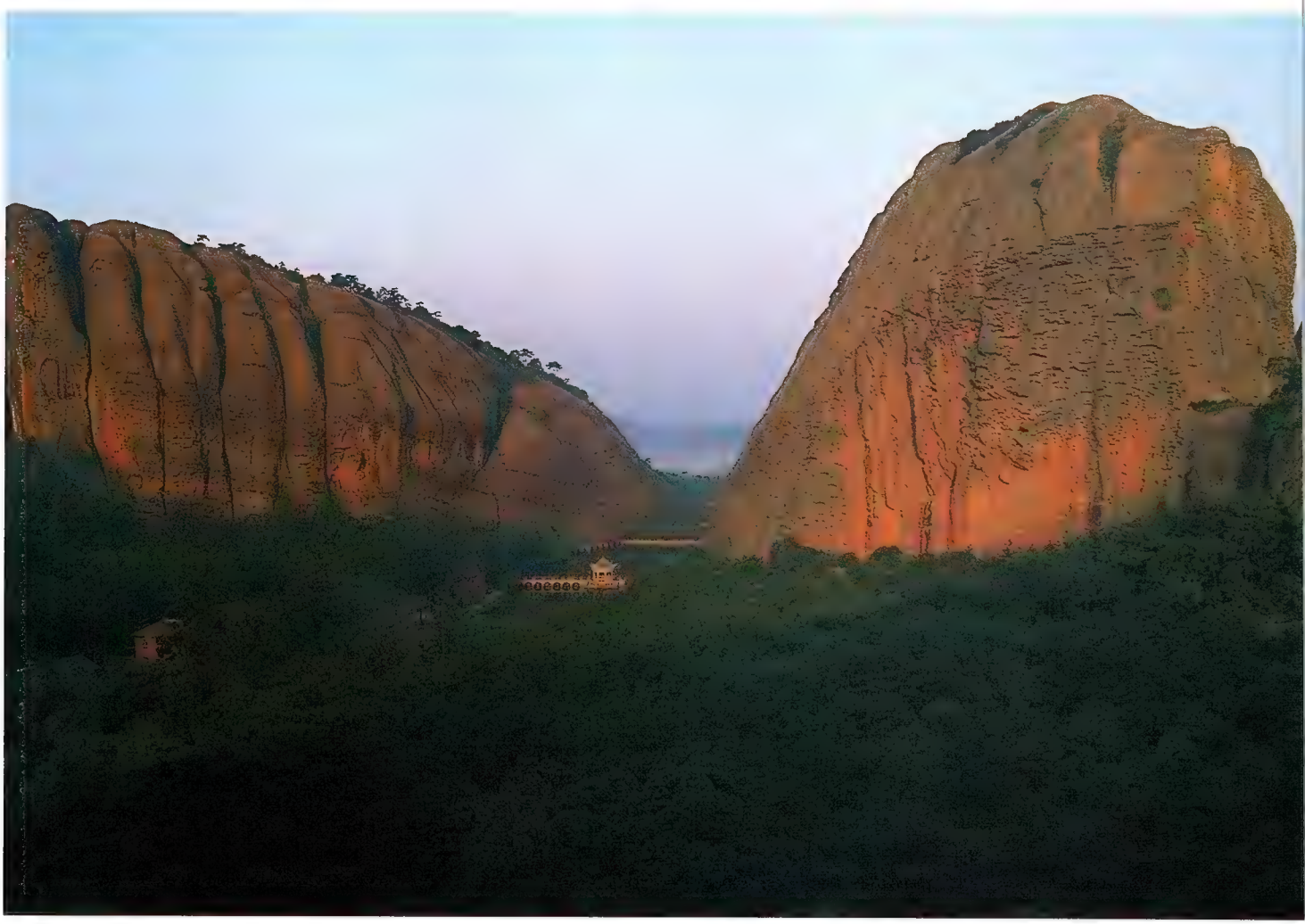
Mount Guifeng

Giant Potted Landscape by Mother Nature

PHOTOS & ARTICLE BY SHI BAO XIU

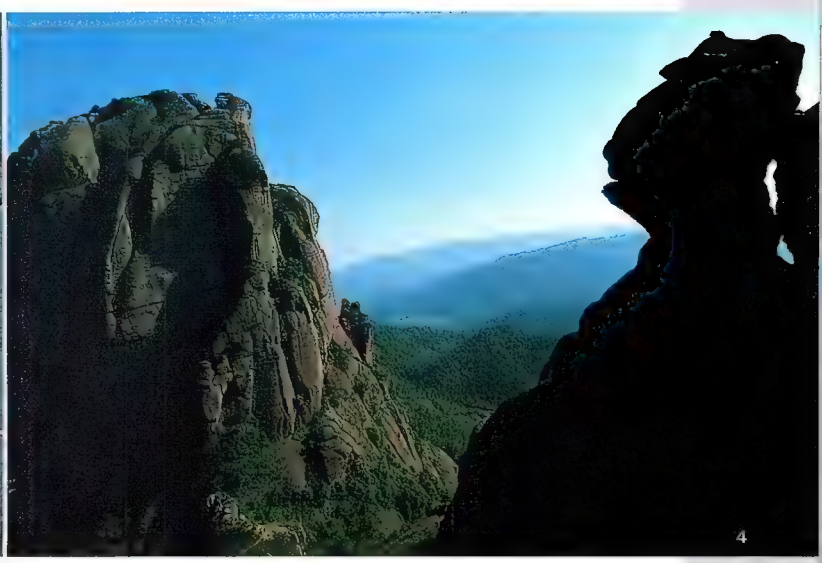
Viewed from afar, the "giant turtle" lifting its head; with a huge sword driven to the hilt into its outstretched neck.

1. Look at the eerie smile this gilt Buddha wears! Is it because the young girl in red is sitting on his belly?
2. In the valley surrounded by hills are a guesthouse, restaurant and a convalescent home.
3. The Mountain Gate is the tunnel running through Unfurling Flag Peak.
4. The Pigsy Peak opposite the Camel Peak resembles Pigsy stripped to the waist in an amusing manner.



The Shoe Mount in Poyang Lake of Jiangxi Province (see *China Tourism* No.180) is unique enough, but Mount Guifeng, a giant potted landscape made by Mother Nature in Yiyang of the same province is even more celestial.

3



4

Resembling a Giant Turtle

I was riding in a long-distance bus from Yingtan to Yiyang. The vermilion soil native to eastern Jiangxi was more fascinating under the setting sun, making me wonder if the earth had been sprayed with cinnabar. Against the vermilion were patches of late golden yellow rice, a pleasant autumn scene.

About sunset we were caught in a traffic jam. After a long standstill I decided to get off the bus to stretch my legs. I made my way up a mound by the highway. I strained my eyes afar. In dusk, on the horizon, I made out a giant "turtle", its shell dark red, head lifted high, and its neck stabbed with a "sword". Needless to say, it was the ethereal Mount Guifeng that I had come to visit (*gui* is homophone of "turtle" in Chinese).

Inside the Yiyang Hotel where I stayed for the night, I saw a giant painting of Mount Guifeng in the lobby. I experienced another thrill at the wonder of nature.

At five o'clock next morning I got up, threaded my way the busy early market in town and got on a diesel three-wheeler by the Xinjiang River Bridge. Amidst deafening chugs from the engine I was chauffeured to Mount Guifeng Scenic Area, leaving behind puffs of black smoke.

After five kilometers the vehicle turned off the State Highway into a boulevard. I peeped out through the seams of the hood to the surrounding mountains. As soon as the vehicle came to a halt I jumped off. Before me was a celestial landscape: tranquil, crystal lakes mirrored unique hills rouged by morning dawn. In the distance beyond a stone bridge, erected the pillar-like "Ribs Peak", lay the "Unfurling Flag Peak", sat the "Big Bell Peak" and the exquisite "Heavenly Haunt Peak". In brilliant morning glow they made a fairyland.

Following the long embankment, I crossed a little bridge into a secluded forest. At the end of the path I found myself before the Unfurling Flag Peak, in front of a closed "mountain gate". I realized the celestial scene I had just experienced was nothing more than a "prelude".

A Secluded Scenic Place

The real "mountain gate" was a tunnel running through at the foot of the Unfurling Flag Peak. Inside the 100-metre-long tunnel there were lined on either side stone tables and seats. Enjoying the cool breeze here for any length of time, one might get a cold even in summer heat.

Outside the tunnel was a wonderful valley shaded by pine trees. Except for the few elegant towers, there was nothing to remind me of city life, no irritating engines or machine noise, just the wind pleasantly humming amongst the trees. Secluded as it was, the place lacked no necessary facilities for human need: a restaurant serving three meals a day, and a cafe into which one could walk in and sit down at any time. A two-storey stone building by the inner lake was a guesthouse and a medical service was provided by a nearby sanatorium.

The 36 Hills Forming the Natural Miniature Landscape

After breakfast I climbed up a nameless hill behind the restaurant. On the top I was su
prised at so many eerie stone hills scattered in the valley, a scene more unique than the paintin
I had seen inside Yiyang Hotel. Among those hills I saw a "stone forest", seemingly from
mount broken into eight slices at a sudden stroke by a super-natural strength. Each slice had
name. Among the eight, the most unique were Double Sword Peak, Three Fold Turtle Peak an

Awaiting Husband Peak. On top of the Three Fold Turtle Peak, I really saw three "turtles", on
on top of the other in an acrobatic pose. The two below seemed to have shrunk, probably fro
the unendurable weight of hundreds of thousands of years.

Before the Stone Forest was Old Man Peak. Looking at it no one would fail to marvel at th
divine workmanship of Mother Nature. The top of the peak was an amusing resemblance o
an old man: skinny head with strong skeletal features, a long neck, wearing a loose cotto
padded gown under a short vest, a perfect image of old men from the Qing or early Republi
period.

Gold Bell Peak was the tallest, but Broken Wall Peak had the most majestic air. The 36 uniqu
hills with names scattered here and there made a giant, divine potted landscape – the Mour
Guifeng Scenic Area.

Erlang Peak, Pigsy Peak and Red Army Soldier Bust

Under the burning sun at noon I began to climb one of the peaks. None of them were mor
than 200 meters high, but they were all steep and towering. Looking down from their tops yo
see only flat land all around. Mount Guifeng Scenic Area was not large, just a dozen or mor
kilometers in circumference. Miniature Landscape was a proper name for it, I thought.

It was mid October, no longer the high season for tourism so there were not many tourist
around. Turning around the Broken Wall Peak I walked towards the back mount. For quit
some time I was the only person on a perilous mountain path. I couldn't help feeling a littl
scared.

At the end of the path I found a craggy slope. Taking the stairs I went to its top, only to se
another rock garden: Erlang Peak was like a soaring pagoda to challenge sky. I couldn't be
lieve my eyes when I found it slanting a bit. Viewed from a suitable distance, the Pigsy Pea
indeed had a mouth, protruding belly and seemingly carrying a load happily on its back
Locals nicknamed the peak "Pigsy Carrying His Bride on the Back", which is derived from th
Chinese classic *Journey to the West*, while Erlang is a heavenly god also appears in the sam
novel.

I walked around the Pigsy Peak only to be taken by surprise at a "bust" of a Red Arm
soldier. I could make out its face and its Red Army style octangular hat. Walking closer to it
saw it was a weathered rock of the mount, another wonder of Mother Nature.

Thrilled at perilous peaks and eerie rocks, I wondered whether this Mount Guifeng wa
"spirited".

Translated by Li Guoqing

1. The three scenes from left to right are: Dragon Out of Sea, Eagle Swoops at Chicken and Paying Homage to Goddess of Mercy
2. The bust of a Red Army soldier stands on the cliff.
3. Lively Old Man Peak – a wonder of the Mount Guifeng Scenic Area
4. Viewed from the back, Erlang Peak looks like a huge banana leaf.
5. Stone forest formed by Awaiting Husband Peak, Three Fold Turtle and Double Sword Peak.

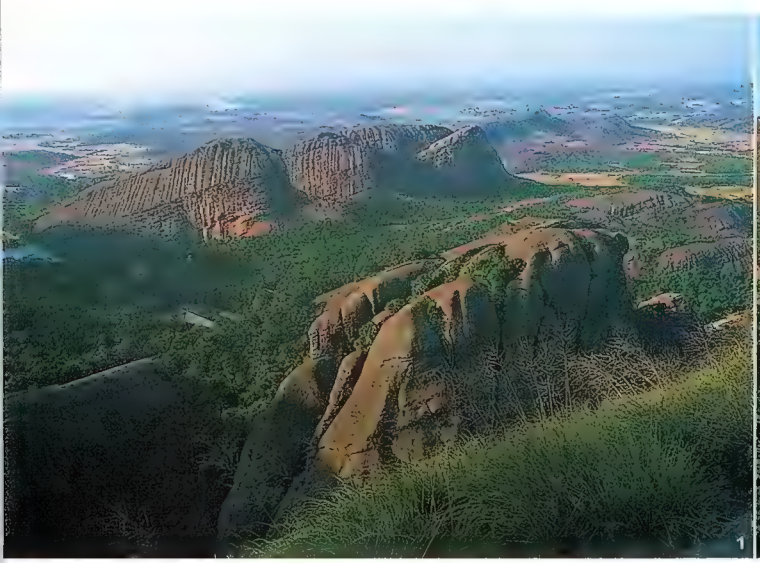
Information for Travellers to Mount Guifeng

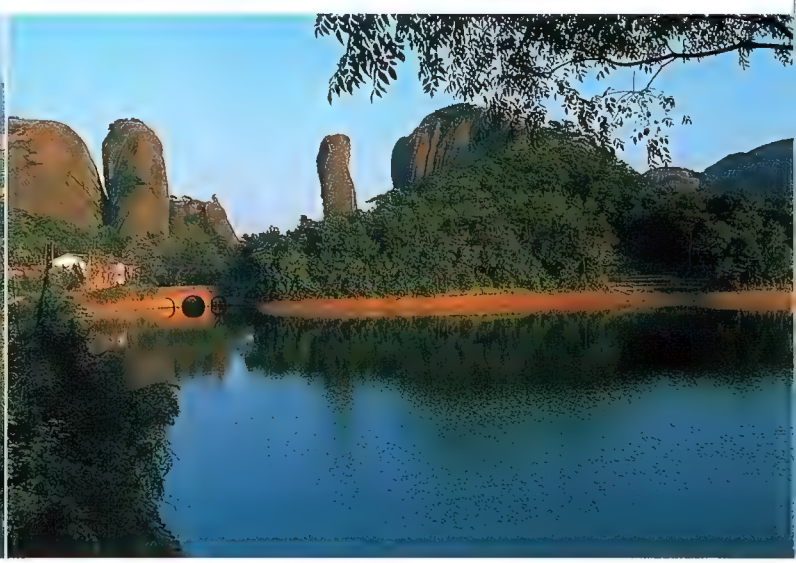
In the eastern Jiangxi, Mount Guifeng lies between Longhu (Dragon and Tiger) Mountain, Wuyi Mountains and Sanqing (Three Purity) Mountain, accessible by railway and highway from Nanchang to Zhejiang. It enjoys easy transportation, with buses and trains from Hangzhou of Zhejiang and Nanchang of Jiangxi.

Travellers may either stay at the Yiyang Hotel for the night or rush to Mount Guifeng the same day and stay at the guesthouse there, where the rent is very reasonable at between 40-80 yuan a night.

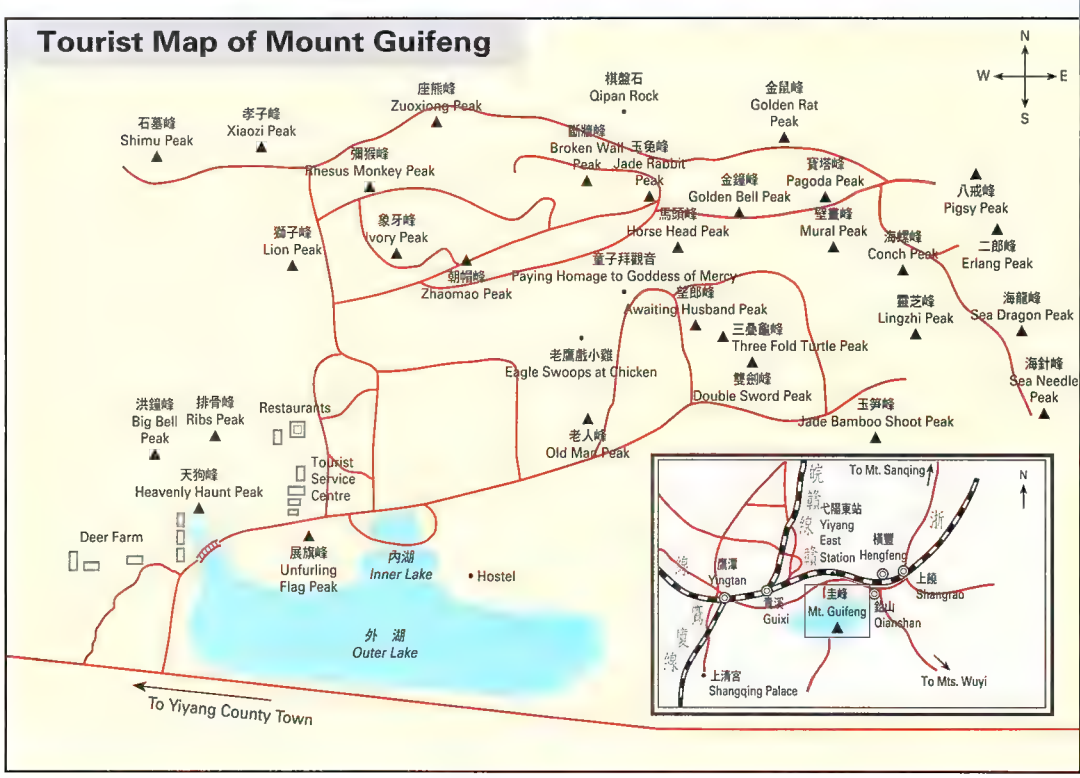
By the Outer Lake in the Mount Guifeng Scenic Area there is a Food Street where food is very good and cheap. Don't miss the bean-curd and the soup of ribs and turnip – both are so delicious! Most of the dishes are very spicy unless you make it clear "not spicy". The restaurants in the scenic area serve three meals at regular hours and the prices are also reasonable.

Don't try to climb a steep peak unless you are fully prepared. Many peaks are perilous and some very isolated. Even locals dare not attempt them. In a rainstorm find a hollow place under large rocks to avoid falling stones.





1. Mount Guifeng Scenic Area features a typical landform of red sandstone, mysteriously unique standing on a plain.
2. Looking from the highway, the scene is already intoxicating.



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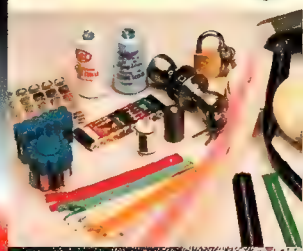

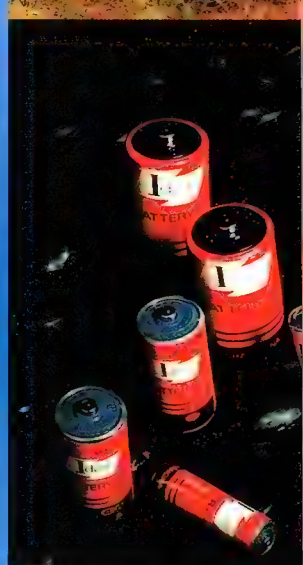

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The Nuo Show at Wu'an

Representing an Ancient Culture on the Yellow River

PHOTOS BY LIU QIYUN
ARTICLE BY WANG XING & YUAN CHENG

The main character of the Nuo Show, the symbol of justice, appears on stage.

On the 14th day of the first month on the Chinese lunar calendar, we drove westward from the ancient city of Handan and in a little over two hours arrived at Guyi Village, Wu'an County, southern Hebei Province. he purpose of this trip was to see an age-old and unique traditional art show staged during the Lantern Festival 5th day of the first lunar month) – the Nuo Show of Wu'an, also known as Nuo Show of Guyi after the village. The ord *nuo* literary means "exorcism" and the purpose of the original *nuo* rituals was to expel any ghosts and evil pirits in a specific area.

A Long History

Guyi Village, located on the southwestern border of the North China Plain, faces the undulating peaks of the aihang Mountains in the west and is passed in the south by an ancient river called Nanming. Several kilometres east f the village along the river is the site of the famous "Cishan Cultural Ruins". Studies of the site show that 7,300 years go, the early inhabitants along the Yellow River were already engaged in farming and animal husbandry. Some 50 ilometres south of the village is another and even more famous ancient cultural site – the Yin ruins at Anyang in orthern Henan Province, which mark the grounds of the capital city of the Shang Dynasty (c. 16th-11th centuries .C.) and the origins of inscriptions on tortoise shells. All this indicates that human development in the area around uyi Village has a very long history. The Nuo Show in the village embodies the gradual development of the Yellow iver civilization. Elders in the village told me that this art show can be traced to the mid-Ming Dynasty (1368-1644) not earlier.

That very evening the village was brightly lit. In every house, there were people applying facial make-up, trying n costumes or preparing props; others were busy going in and out organizing the event. It seemed that none of the illagers, old or young, men or women, were planning to sleep that night. Some 30 to 40 people had to wear masks for ne show, and more than 400 had their faces painted, as every family took part in the merry-making activities. Most nterestingly, the roles enacted by each family is specific nd, because they are hereditary, they cannot be changed.

To Beat Ghosts with Ghosts

The Nuo Show began as early as at 1:00 right after iid-night on the 15th day. The first act is called "Captur-ng the Yellow Ghost". First the scurry of footsteps could e heard and elusive shadows seen in the village. The ex-lanation was that the yellow ghosts were roaming round in the village. In the show, the yellow ghost sym-olizes evil. To the people of Guyi all natural calamities uch as flood and fire and diseases, which could not be esisted or remedied such as tuberculosis and plague, ere the "doings" of the yellow ghosts. They also believe at all those who commit such evils as theft, prostitution, urder, arson, disobedience and disloyalty to one's par-nts are in fact yellow ghosts.

After a savage spell made by the yellow ghosts, the host catchers who represent goodness and justice came nto the scene. I had expected the ghost catchers to be im-nortals or at lease witches, never did I expect to find them lso enacted as ghosts. Called the Big Ghost, the Second host and the Jumping Ghost it is purely a fight of good hosts against bad ghosts.

The good, kind ghosts clad only in a thin layer of lothes in the dead of winter, danced in firm strong steps. hey were followed by night watchmen and servants vho held willow clubs. This "army of justice" paraded rough all the streets and lanes in the village, chasing way evil and sending the yellow ghosts on their way. By :00 in the morning all the bad ghosts had been captured. walked among the actors and found that the villagers laying the part of "yellow ghosts" were painted head to oot in yellow, including their hair. Four shiny "prop" nives partly severed their arms and legs, their blades ainted red for good effect. The yellow ghosts having een captured after a tenacious and bloody fight, the first how ended and the village could now expect peace and a ood harvest for the coming year.

The small mountain village is packed with spectators waiting for the Nuo Show.

Public Parade of the Yellow Ghosts

The show enters the second act – "Killing the Ghosts". By now it was bright daylight ar both sides of the streets were tightly flanked by people who thronged from the neighbourir villages, there were also Chinese and foreign tourists and scholars interested in *nuo* art. Som people even climbed onto the roofs of houses or up tall trees to get a better view.

Before being beheaded, the yellow ghosts were paraded through the village. Marching front were cavalry vanguards, wearing armour and helmets, pompously pushing their wa through. Immediately following them were guards of honour made up of court employe either beating gongs to clear the way or holding banners or weapons. The yellow ghos were escorted on all sides by the big ghosts, second ghosts and jumping ghosts. Behir them, were beautifully clad dancers, adding colour and atmosphere to the scene. The who parade followed traditional rules; it marched forward and stopped before it took the wa southward out of the village. The parade lasted nearly three hours, turning the entire villa into a scene of great fanfare.

On the dried-up beaches of the Nanming River, a tall and menacing guillotine had a ready been built. When the yellow ghosts were brought to the guillotine platform, firecrac ers were set off. In the midst of smoke from the firecrackers, the yellow ghosts we "skinned" and "killed", symbolizing that another fight between good and evil had end with the righteous winning the victory.

Keeping the Traditional Style

Finally, a competition of *nuo* operas and variety village shows began which would co tinue until the evening of the 16th day. On the wide and open banks, makeshift stages we prepared for showing one *nuo* opera after another. The whole place was a scene of movir people and the thunderous beating of gongs and drums.

The Nuo Show from Guyi is said to have evolved from dance at sacrificial ceremoni and thus they maintain a special style. Standing at the front of the stage, is a singer called th "Bamboo Holder" who wears a Song-dynasty (960-1279) official hat and a red robe. His le hand holds a bamboo stick whose top is cut into thin pieces tied with a string of red clot The Bamboo Holder introduces the gist of the opera with recitation and song. Masked dan ers then come onto the stage and perform to the accompaniment of drums and gong Though dance only, their performance expresses a forceful and strong message. The dancing and the recitation of th opera alternate till the end of the performance. The themes of the operas mostly focus on the Three Kingdoms perio (220-280) or even earlier times; they are all permeated with a primitive mystery.

It is said that the character of the Bamboo Holder only existed in very early operas and have generally lor disappeared from the stage with the passing of the time. Because this role is still performed in Guyi opera they hav been described by scholars and specialists as a "living fossil" in the history of operas. Not surprisingly this h increasingly attracted the attention of both Chinese and foreign scholars.

Translated by Huang Youyi

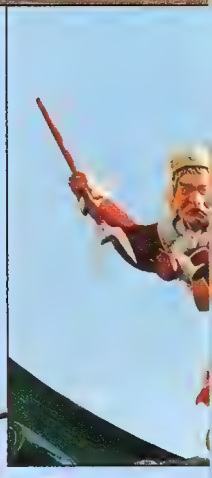
1. There is no escape for this bad yellow ghost. Chained and knifed he is attacked by other yellow ghosts and onlookers join in with willow clubs (by Wang Yunliang).
2. The masks seen in the show have a strong primitive and simple flavour (by Wang Yunliang).
3. People are mesmerized by the nuo *opera as The Big-Headed Monk fights with Liu Cui.*

Each year every family in Guyi Village takes part in the show and the families' roles are hereditary.

The hated yellow ghosts are escorted to the platform awaiting to be "skinned".

The Rooftop Sculptures of Eastern Guangdong

PHOTOS BY CHAN YAT NIN & ZHANG QUN
TEXT BY ZHANG QUN



In the cities of Chaozhou and Shantou in the easternmost part of Guangdong Province there are certain temples, ancestral halls and traditional courtyard-style houses that boast a wide array of colourful rooftop sculptures. Apart from the common flower motifs and auspicious animals such as dragons and sparrows, one can often also see three-dimensional sculptures of human figures. Most of these roof-dwelling figures are based on characters from either Chinese opera or mythical tales. They are generally portrayed in motion, with highly expressive faces and gestures.

When I was little, on every holiday like the first day of the new year, I would go to the local temple with my mother. While she was inside lighting incense and praying, I would always sneak outside to gaze up at the wonderful figures on the tiled roof.

It was only after I'd seen many of these sculptures that I found out how they are made. First, the basic figure is moulded out of clay and fired, then small pieces of porcelain in varying colours and shapes are artistically applied to the clay models to create lifelike, animated-looking sculptures. The figures are then placed on a small, flat platform that is erected on the rooftop. With their lively gestures and poses, the figures appear to be dancing on a stage on top of the house.

Because the porcelain pieces are glazed first before being fired, they remain bright and vivid even after many years of being exposed to rain, wind and dust. Of course for me, no amount of time or wear and tear could take away the charm and beauty of the sculptures I so loved as a child, and still do today.

Translated by Roberta Raine

Remembering the Days When the Jews Came to Shanghai

PHOTOS BY XIE GUANGHUI • ARTICLE BY DEKE ERH

Inside the Ohel Moshe Synagogu

For nearly a century, tens of thousands of Jewish people swept into the city of Shanghai t seek refuge from the holocausts raging in Europe and Russia.

The first Jews to arrive in Shanghai came during the mid-19th century from the Middl East, via Bombay. They included many of Shanghai's famous families, among them th Kadoories and the Sassoons. They managed to amass their fortune within a relatively sho period of arriving and subsequently became the richest people in Shanghai. Many of th buildings they left behind, such as the sprawling marble house built by Ellis Kadoorie an Sassoon's tall building on the Bund (now the north wing of Peace Hotel), still reflect full their sentiment, culture and wealth of that time. They have become part of Shanghai's history

The Russian Jews were the next to arrive. Escaping the 190 massacre in Russia and the Russian Revolution that followed many of them first settled in Harbin, the capital of Heilongjian which is China's most northeastern province. But they move south to Shanghai as the Japanese armies started to invade th Northeast in 1931.

To these refugees, Shanghai had many advantages, they did no need passports, or visas, or any guarantees to enter the city. I therefore became one of the easiest escape routes.

They were followed by the Ashkenazi Jews who came in thre batches. The first was in 1933 after Hitler came into power. Thi group of Jewish people were well educated, many were doctors musicians and professors. Most lived around Shanghai's Xiafe Road in the French concession area and ran small businesses, oth ers carried on in their own profession, and many of the musician joined the city orchestra.

二战期间犹太难民居住区
THE DESIGNATED AREA FOR STATELESS REFUGEES
From 1937 to 1941, thousands of Jews came to Shanghai fleeing from Nazi persecution. Japanese occupation authorities regarded them as "stateless refugees" and set up this designated area to restrict their residence and business. The designated area was bordered on the west by Gongping Road, on the east by Tonghei Road on the south by Huimin Road, and on the North by Zhoujiazui Road.
Hongkou District People's Government

This stone tablet in Huoshan Park describes "The Designated Area for Stateless Jews" during World War II.

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1. A refugee collection post provided Jewish refugees with daily rations.
2. The library in a school for Jewish refugees
3. A laissez-passer *issued by the Japanese occupation army to a Jewish refugee living in Tongbei Road*
4. Driven by poverty Jewish refugees had to sell their personal belongings on the streets.

4

The second wave to sweep into town were the Austrian and German Jews fleeing Nazi persecution. The managed to bring with them only very few possessions. By now Shanghai's service industries and profes sions such as medicine were already filled by Jewish people who came before them and so it became mor difficult for the newer immigrants to find jobs.

The last of the group to arrive were the Polish Jews who escaped their country after Germany invade Poland on 1st September 1939. Their worldly possessions consisted of one or two small suitcases. Just lik those who had arrived before, they stayed in the poorer and more war-torn Hongkou area in the north c Shanghai.

These three batches of Ashkenazi Jews all spoke German or Yiddish, so the areas where they settle attained names such as "Little Vienna" or "Little Berlin". These areas were filled with many coffee shops an beer gardens where people could have dinner accompanied by a string quartet or brass orchestra music. Fa away from home, these Jewish people brought their own culture into their new lives, through their dram and music they relieved some of their sorrow. They also produced five of their own newspapers published i three languages.

Now the Zhongfuhui Children's Palace in Jing'ansi District this marble house was originally built by Ellis Kadoorie (by Tang Zaiqing)

During 1933 to 1941, Shanghai admitted over 30,000 Jewish refugees from Europe.

In 1941 the Pacific War broke out and Germany pressed Japan to persecute the Jews in Shanghai. And so in February 1943, Japan established a "Designated Area for Stateless Refugees" and ordered all Jewish refugees to move into the area. This isolated section extended from Gongping Road in the west to Tongbei Road in the east, and from Huimin Road in the south to Zhoujiazui Road in the north. Thousands of people were crowded into an area of about 15 lanes and were constantly threatened by food shortages and other basic necessities. However, they organized themselves well and built their own refuge, school and even a small public cemetery, with the Ohel Moshe Synagogue as their religious centre. On very good terms with their Chinese neighbours, friendships developed easily as everybody worked hard together to survive a difficult period.

This building located in Yanqing Road was once the residence of a Shanghai Jew.

The Jewish people who had jobs could obtain special permits from the Japanese which allowed them to leave the isolated area during the day. Of course, it was never easy to get a permit. The lucky few were the ones who were involved in key enterprises such as those working for electric power companies, or electricians or as engineers for the waterworks department or technical staff, as the Japanese relied on these people to keep their factories running. The Jews, on the other hand, also needed the jobs as many of them were very poor. At the end of 1941, the postal service into the area was cut off and life became even harder for the Jews who survived on remittances by post. In order to live, they were forced to sell whatever valuables they had on the streets at cheap prices.

When Japan surrendered, the Jewish people in Shanghai were once again free to rebuild their lives. Many left China, but they took with them the memory that they had escaped the Nazi horror and found a refuge in Shanghai.

By the mid-60s, the last Jewish immigrants of this old city were either dead or had emigrated to other countries. In 1982 a local newspaper published the news of the death of a Russian Jew who had a Chinese wife. And so, the Jewish community that began their lives in Shanghai in the mid-19th century finally disappeared.

The Ohel Moshe Synagogue set up by Shanghai's Hongkou District Government, is now a museum charting the history of the Jewish refugees of Shanghai, and in the nearby Huoshan Park a monument has been erected in memory of the survivors of the holocaust.

Edited & Translated by Megina Kwan

Built by the Ashkenazi Jews in 1927 the Ohel Moshe Synagogue at 62 Changyang Road now houses the Jewish refugees history museum.

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Spring Festival at the Ancient

Town Huanglongxi

ARTICLE BY HUANG YANHONG

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It often rains in basins, and it rained even more so for this year's Spring Festival. We were told that there was a new form of travel – drifting along Fuhe River – to reach to the town of Huanglongxi, and that the scenery along the river was extremely beautiful. We had brought with us plenty of warm clothes and we were prepared to brave the rains and currents of the river. But when we arrived at Nine-arch Bridge we were told that the drifting service had already stopped, we did not know whether it was because of low water in winter or because high charges had scared people away. (We were told that the charge was 200-300 yuan each time.)

Returning to Ancient Times Through the Time Tunnel

Huanglongxi, 47 kilometres away from Chengdu of Sichuan, is located on the borders of three counties – Pengshan, Renshou and Shuangliu, it is said that when you are in Huanglongxi you are actually in three counties. According to local legend ancestors once saw a dragon here and hence the name of Huanglongxi (Yellow Dragon Stream). It is also said that Zhuge Liang – prime minister of the State of Shu in the Three Kingdoms period (220-280) – had seen a yellow dragon in his dream when his boat was anchored here for a night on a southern inspection tour.

In ancient times Huanglongxi was not only a special economic zone but also a place coveted by all strategists. Zhang Xianzhong, a leader of the peasant uprising in the late Ming Dynasty, waged a life-and-death battle here with Ming General Yang Zhan. However, the small town coming into sight now showed only peace and prosperity.

1. The traditional Fire Dragon performance (by Chen Jin)
2. The dragon dancers passing through the street (by Chen Jin)

1. Sauce dishes to accompany Beancurd Rice Food (by Chen Jin)
2. This visitor came here by tricycle to eat Beancurd Rice (by Chen Jin).
3. Local villagers watching opera whilst others are playing mahjong (by Yuan Xuejun)
4. Absorbed in an interesting plot (by Yuan Xuejun)

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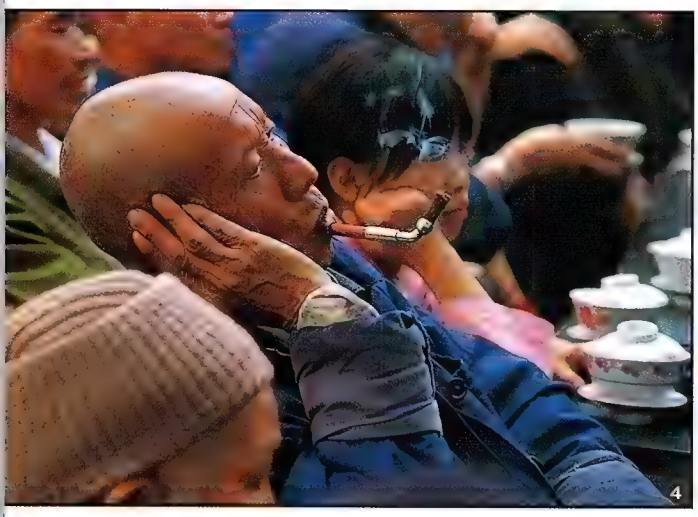
A small path paved with stone-slabs led us into the small town. Ancient buildings of the late Ming and early Qing were still well preserved and reminded people of a time 300 years ago. Rows of suspended pavilions, wineshop flags hung high, grey tiles and wooden beams added to this town's ancient flavour. Visitors who usually lived in cities, like us, were all fascinated. My daughter said heartily, "We have been transported into ancient times through a time tunnel!"

Strolling through the small town, we saw posters for films and TV plays hung on walls and house doors everywhere. The posters were pasted there by the local people for the tourists. If you went to have a closer look at them, some locals would voluntarily come and explain to you that since 1983 more than 60 films and TV plays have been shot here including *Zhuo Wenjun and Sima Xiangru*, *Master Monk Hai Deng*, *The Childhood of Zhu De* and *Ripples on a Dead Lake*. Almost overnight the small town became famous and the number of visiting tourists increased. Huanglongxi thus became known as the Hollywood of China and the Town of Films and TV Plays.

We went to a quite place in a back street and saw an ancient-styled house. My daughter was obsessed by the tranquil and mysterious surroundings of the bamboo groves around the house and cried out, "A haunted place!" Her cry reminded people of the ghost stories of the *Strange Tales of the Studio*, and all agreed that this was the best setting for a ghost film. We even imagined that some black smoke rising from under the house was in fact a fox spirit.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As we entered the courtyard we were greeted by an old woman named Yang. She told us that quite a few shots in the film *Ripples on a Dead Lake* were shot in the grove and that the ancient well outside of the gate was also used in the film.

A Patent Product of Zhuge Liang

Huanglongxi was packed with visitors during the Spring Festival holiday. This small town, with a population of only a few hundred people, was suddenly swamped with tens of thousands of tourists. Most of them came specially to see the Fire Dragon dance. This tradition of Huanglongxi performed once a year had became famed near and far.

Just as night fell, twelve Kong Ming Lanterns were shot into the gleaming sky, so brilliant and so wonderful. It was said that they were the patent product of Zhuge Liang. After that, the fireworks started. All of a sudden, the small town was filled with a jubilant crowd. It was beyond our expectation that such a wonderful scene happened in a remote small town. Even some of the locals were surprised to see the first fireworks of their lives. After a few dozen fireworks were set off, people began to drift towards the starting point of the Fire Dragon dance.

Amidst the explosion of strings of small firecrackers, came a group of strong men. Barebacked and wearing straw hats and shorts, they enacted a dragon lantern entering an open space. The dragon was very courteous; it bowed again and again to the audience. As I was pondering whether it was begging for mercy or paying New Year greetings, loud fireworks went off. A young man was running among the dragon dancers, holding a long string of firecrackers. The firecrackers exploded at their feet, and the dancers had to jump to escape. When the excitement with firecrackers finished, Fire Dragon started to dance once more, and the audience began to fire at the dragon with a fire pipe. (Made from a bamboo tube, 20 centimetres long, filled with gunpowder they used to sell at four yuan each but as there were too many buyers, its price rose to eight yuan each.) The fires were shot at the dragon's head, body and tail. A mixture of cheers, cracking, smoke and light formed a scene of noise and excitement.

Wanting to take photos I plucked up my courage and squatted in front of the dragon's head. I stepped back each time after taking a shot. But after only two shots, the dragon head whirled past me and the fires came directly towards me passing under the dragon's body. It was so hot and burning that I immediately pulled up my collar to cover my face, and did not dare to stand up until the whole dragon passed.

I looked at the dragon dancers. The fire was surely burning their skin, but they looked as if they felt nothing. How extraordinary!

Some kind-hearted people among the audience showed me some sympathy, saying that the fire-shooters were too merciless. Others said they knew the secret and that the dragon dancers had a layer of pork grease on their skin so they are not afraid of burning.

After the Fire Dragon dance, I went over to ask the dancers whether they really had applied pork grease on their skin. These men all laughed and said, "Not at all. Very comfortable in the cold day." "It was too short and I have not enjoyed myself to the full...." I touched their backs, but found not a hint of grease.

A TV-Free Night

After strolling in the small town for half a day, we returned in the evening to Huanglong Yiyuan (Leisure Gard of Yellow Dragon).

We did not know whether it was because of the hotel's ancient style, but all the rooms were not equipped with T sets. We felt lucky to have a TV-free night. Sitting on an ancient style pavilion we ordered tea to sip and chatt heartily while viewing the night scene in a relaxed mood.

The children from the city were the most delighted by the festivities. They could be seen everywhere around t pavilions, at the ferry or on the boat, playing with and setting off firecrackers. It had been more than a year since th were allowed to set off firecrackers and the children wanted to set off as many as they could to fully enjoy themselv They pestered their parents for money to buy more firecrackers, and the adults had to empty their pockets.

Lamps swung in the wind and as night drew in less firecrackers were heard. All was quiet. The sound of the go beaten by the night watchman was heard from far to near. I felt as if we were in another world.

The small town awoke the next morning to a group of people enacting a lion dance along the street begging f change. Some household owners fastened a red paper packet and a string of firecrackers to the top of a bamboo rc Only if you climbed up to the top, could you get the packet. There was a man dressed up like the Monkey King amo the lion dancers who was in charge of collecting packets. I stood by t side of the street and watched for a while. These lion dancers we equipped with simple musical instruments and played unskilfully, b their enthusiasm had attracted a large audience in this small town.

The lions and monkey passed by and they were followed by ox which were less in number. There was a singer amongst the oxen w sang a get-rich song in a high pitch, while the oxen were nodding th heads to the audience. You could not help but give them red packets .

I asked the local people what was inside the packet, and was told tha was a few yuan of money or a pack of cigarettes. After dancing throu the street, they might have a good harvest.

Giant Buddha and Dragon Tree Became Part of the Tourist Sights

We were told that on the left bank of Luxi River a few miles away fr the ancient town a Giant Buddha project was under construction. V walked in mud and water and arrived at the place an hour later. Tv temples on the mountain had already been completed, but the Giant Bu dha only had his base finished. Due to the shortage of funds, we were to the Giant Buddha had to wait patiently for his birth.

On the walls of a small temple by the roadside were pasted many li of names of the donators. Each had given 150 yuan, and there altogether were 200-300 donators, but the amou collected was far from enough. According to some villagers, the Giant Buddha, once completed, would be a fe metres higher than the 71-metre-high one at Leshan, and more than 10,000 small Buddha images would be carved the Giant Buddha's belly, implying Buddhas within Buddha.

About several hundred metres away from the Giant Buddha there was a new tourist sight – Dragon Tree. Some our group had been there before and said that it was nothing more interesting than a crooked tree. Hearing t comment, most of us did not want to go. So I had to go alone. I passed through an archway pasted with newspap clippings about the tree and bought a ticket with one yuan. Walking further onward, I saw the Dragon Tree. Looki at it closely, I found it really strange in shape. It really did look like a dragon, with bare fangs and outspread clav nestling over the lake. It had scales on its body, claws under its body, horns on top, looking as if it were alive.

I was told that the tree was popularly known as Juanzi tree, belonging to the family of cypress. Because of strange shape, it caught the attention of the local people and was thus included in the local tourist programmes admired the rare tree but was more surprised by the business sense of the local people.

With reluctance we left Huanglongxi in the afternoon. My daughter even cried because she wanted to spe another day in the small town.

Just as we left the town, somebody on the bus shouted "Stop!" He jumped off the bus with his camera. We all kne that he must have found some good photo scenes. Looking through the window, I saw an old farmer was crossing old bridge with an old cow. It was a wonderful scene of "A Cowherd Returning Home" with a strong local flavo Our photographer was changing shooting angles and even directing the old farmer. The old man seemed very exp rienced at posing himself and smiling. Of course, he did not smile for nothing. He asked for 20 cents after our photo rapher took the pictures, and walked away smiling even wider!

Translated by M. Q.

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1. The entrance gate of the newly-built holiday resort (by Zhang Jinneng)
2. Old people weaving to earn pocket money (by Huang Yanhong)
3. The ferry was packed with farmers from everywhere coming to the local fair (by Chen Jin).
4. The local people like spicy food, a lot of red peppers being dried in the sun (by Yang Chubin).

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Seesaw Battles in Qinling Mountains

ARTICLE BY SHI BAO XIU

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Qinling, a mountain range that spans Shaanxi and east Gansu provinces, is covered by a labyrinthine web of cliffside footpaths. Many battles during the six expeditions against the Kingdom of Wei launched by Zhuge Liang, prime minister of the Kingdom of Shu, took place right on these trails.

The ruins of Zhuge Liang's barracks can still be found on one such trail to Qishan Fort. A solitary well left in the main street of Jieting, a tiny town on the western side of the Qinling Mountains, serves as a reminder of the place's vital strategic importance for Shu.

When Zhuge Liang manoeuvered his mighty army out of the Qishan Mountain against Wei for the sixth time, he met his jinx in the person of Sima Yi, the relentless and cunning Wei commander. After a prolonged struggle, Zhuge Liang failed to reverse his star-told fate and died at a place called Wuzhangyuan. Bearing their prime minister's bier, the Shu army beat a hasty retreat to Hanzhong by way of the Baoxie Trail. Eventually the remains of Zhuge Liang were buried at the foot of Dingjun Mountain in front of the Yangping Pass.

1. Zhuge Liang's two Petitions on Taking the Field *shows Zhuge's loyalty to the Emperor of Shu. Zhuge's energy and wisdom culminated in the Shu's six expeditions on the Kingdom of Wei (TV still).*
2. The ancient town of Yangpingguan, situated by the Sichuan-Shaanxi Highway, is now called Town of Marquis Wu. The marquis is none other than Zhuge Liang.
3. The only tailor's shop in town is doing brisk business.
4. Children are yet to be educated on the history of this ancient pass.

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The Hero Rests in Peace at Dingjun Mountai

PHOTOS BY SHI BAO XIU

Travelling northward from Guangyuan in Sichuan Province, I found that the former cliffside plank roads had long been rendered obsolete by modern highways. Yet the numerous steep cliffs and plunging ravines remain a life-threatening hazard for the traveller, with hair-raising stretches of switchbacks up and down the terrain of the now defunct Kingdom of Shu.

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One mountain pass flashed by after another as we chugged along what used to be the ancient Jinniu (Golden Ox) Trail on our way to Shaanxi Province. These included Qipan (Seven Spiral) Pass, Laogu (Impregnable) Pass and Wuding (Five Soldier) Pass, to name a few. Nothing is left of these fortifications of bygone days, even though their strategic importance is still apparent from their locations.

Yangping Pass, which serves as the western gateway to Hanzhong, earns its fame from descriptions in the *Romance of the Three Kingdoms*. It was at this pass that General Huang Zhong, captured Xiahou Shang alive and slew Xiahou Yuan with the help of General Zhao Zilong and the resourceful advisor, Fa Zheng.

The fortification of Yangping Pass used to sit between the mountain and Hanshui River. On the riverside behind the town we saw what remained of the fortification. A group of houses, which belong to the local primary school, stand right on the fort wall's intact brick foundation.

Shrine of Marquis Wu

By the Sichuan-Shaanxi Highway east of Yangping Pass we found a group of imposing-looking ancient structures. This is the well-known Shrine of Marquis Wu in Mianxian County. The shrine used to be at the Tomb of Marquis Wu south of the Hanshui River, but was moved to its present location during the Ming Dynasty. It is the oldest of all temples dedicated to the Shu prime minister; the Shrine of Marquis Wu in Chengdu was built 40 years later.

In the gathering dusk I took a cursory look around the shrine. In the Lute Pavilion, I saw a stone instrument which was said to have belonged to Zhuge Liang. The trunk of an ancient tree pierces through the roof of a corridor — obvious the tree had been there long befo the corridor was built. Statues the meritorious generals and adv sors who served the Kingdom Shu, stood in the corridor.

Tomb of Marquis Wu at Dingjun Mountain

Having stayed in Mianxia County for the night, I rose ear the next morning for a visit to t prime minister's tomb at the foot Dingjun Mountain. Standing befo the tomb I was instantly infatuate by the picturesque surrounding The burial ground occupies an ar of more than 20 hectares and skirted on three sides by lushly wooded mountains, with a sparklin stream running at the front of the memorial temple. The grave mour is a square structure enclosed by walls about four metres tall, its t blanketed by tender green grass. Over the last 1,700 years the tom has never been pillaged. This can be attributed to two reasons. Firs out of their admiration for the prime minister's great personality, t local people do all they can to protect his resting place; second, a cording to his deathbed wish, "The burial chamber should be on large enough to contain the coffin, and no burial objects, other tha my own clothes, should be put inside." This Spartan burial style enough to discourage grave thieves.

1. Huang Zhong, a veteran general of the Kingdom of Shu, performed meritorious exploits in the conquest of Yangping Pass and Dingjun Mountain (TV still).
2. This lute, kept in the lute pavilion of the Shrine of Marquis Wu, is said to be the very one Zhuge Liang played while sitting by the turret of the defenceless city of Xicheng. With this trick he outwitted Sima Yi, who beat a retreat in haste.
3. This well, in front of the bell tower in the compound of the Shrine of Marquis Wu, dates back to the Three Kingdoms period.
4. The statue of Prime Minister Zhuge Liang is enshrined in the memoria hall built at his burial ground.
5. Dingjun Mountain, a bone of contention between Shu and Wei, stands in the background of this picture.

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The Chencang Road and Dasan Pass

PHOTOS BY HU WUGONG

Hanzhong, Shaanxi Province, was the base area for Zhuge Liang's six expeditions on Wei. In peacetime, this was where he drilled his soldiers who were asked to grow their own grain. Whenever there was war, Hanzhong provided easy access to the outside world by mountain paths through Qishan Mountain in the west, the Baoxie and Dangluo trails in the south and the Chencang Road in the middle.

Among all these mountain trails the Chencang line is the oldest, having been in service since the Zhou Dynasty (1100-221 B.C.).

According to the novel the *Romance of the Three Kingdoms*, Zhuge Liang's army fought from the Qishan Mountain against the Kingdom of Wei on six occasions. But as a matter of fact, only three such campaigns took place in Gansu, with the raid on Chencang City the most successful.

1

Ruins at the foot of the Guanyin Mountain

Chencang was situated in the suburb of present-day Baoji City. The ancient Chencang Trail ran parallel with the Baoji-Chengdu Railway. I took a train bound southward from Baoji to Chengdu and from the train window I could see the ruins of the ancient Chencang Trail close by the rail tracks.

The train sped out of the city of Baoji, crossed the Weihe River and chugged along the shore of the Qingjiang River. Past the ruins of Erli Pass and Erli Post Road Station, it then climbed over a giant mountain ridge which stood next to a perpendicular chasm. Modern archaeologists believe this is the site of the Dasan Pass. A stone tablet imbedded in a road-side cliff wall bears the Chinese characters which read, "The Ancient Dasan Pass".

According to local history books, however, the pass was actually situated in a place called Guanyintang (Hall of the Goddess of Mercy) near the Guanyinshan (Goddess of Mercy Mountain) Railway Station, 26 kilometres from the cent of Baoji. After Zhuge Liang doubl timed to Chencang and took the ci by surprise, he asked his two gene als, Wei Yan and Jiang Wei, to stri at Dasan Pass without delay. T two commanders captured the pa without meeting substantial resis ance and were about to shed the armour, when the Wei army arrive headed by General Zhang He. T loss of Dasan Pass unnerved Zhan because this meant that the S army had gained control of the vit Chencang Trail.

Qingni Cliffside Plank Road

Having climbed over the major ridge of the Qinling Mountain we drove on southward along the upper reaches of the Jialing Rive The terrain suddenly became very complicated when the train e tered the ravine between Huixian County and Yuguan Pass in Gan Province. The ravine is hemmed in between vertical rock walls, whi squeezed the mighty Jialing River into a narrow strip of turbid foa ing rapids. Drilled into the cliff wall on the other side of the river, a lines of square holes that extend for 10 kilometres. These are t vestiges of the ancient Qingni Plank Road.

1. Despite his old age, Zhao Zilong retained his youthful valour during the northern expedition (TV still).
2. A primary school in Fengzhou on the ancient mountain trail to Chencang
3. A view from the top of the Qinling Mountain. Nothing is left of the ancient Dasan Pass, and the mountain trails of bygone days have long been replaced by the Sichuan-Shaanxi Highway and the Baoji-Chengdu Railway which threads its way through numerous mountain tunnels.
4. A cliffside plank road between Chencang and the ancient Baoxie Trail has been rendered obsolete by the advent of a highway (by Jiao Jingquan

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Qishan Fort: Zhuge's Commanding Camp

PHOTOS BY SHI BAO XIU

The West Hanshui River flows through the flatland of Qishan Township east of Lixian County, Gansu Province. The township used to be a place of major strategic importance in ancient times, for it provided easy access to Tianshui (Shanggui) and Baoji (Chencang) in the north, the Yiping mountain trail and Mianyang (Peicheng) in the south, and Wudu and Hanzhong in the east. During the Three Kingdoms period, Qishan was where Zhuge Liang pitched camp twice and directed battles against Wei. This was where Zhuge fought from Qishan Mountain six times on his expeditions on the Wei army.

1

Shrine of Marquis Wu in Qishan

Zhuge Liang, along with his generals Zhao Zilong, Wei Yan, Wu Yi, Deng Zhi, Xiang Lang and Yang Yi, marched his 100,000-strong army into Hanzhong, where he put up temporary residence in Mianxian County. A Shrine of Marquis Wu is situated on the site today. Shortly afterwards, Zhuge launched his first northern expedition. He arrived at Qishan Mountain in Lixian County, where he set up his headquarters on the shore of the West Hanshui River.

The Qishan Fort, as the headquarters is known today, stands atop a 50-metre-tall mountain whose four sides are sheer cliffs. Access to the fort is gained by a single mountain path that leads directly to its one and only gate. In the fort a memorial hall has been built on the site of the prime minister's camp.

The memorial hall is tiny for topographical reasons, but it has a long history. It was first built during the Southern and Northern Dynasties (420-589), and then refurbished during the Qing Dynasty (1644-1911).

The corridors for housing statues of officials and generals on both sides of the path inside the mountain gate were under construction, with the wooden frames yet to be painted and the roof tiles looking as if fresh from the kiln. The roof hung low atop the memorial hall which housed a sculpture of the prime minister, his face looking pale.

In an isolated hall in the centra yard I was surprised to see a statu of Guan Yu, looking mightier tha his prime minister, with the like nesses of Zhou Cang and Guan Pin in attendance.

Salt Well, Stepping Stone and Pseudo Granaries

Everything around the for seemed to be associated one way o another with Zhuge Liang. One o them is a "salt well" in Yangua Town east of the fort. During th Shu army's northern expedition the soldiers distilled salt from th well to supply their expeditions. Th gully south of the fort was where as legend has it, Zhuge Liang broke in horses bought from Wester Liang tribes up north. By the riverside west of the fort lies a stone sai to be Zhuge's stepping stone for mounting his steed.

There was something tangible to the much-vaunted tale abou "nine make-shift granaries". On his expedition, the prime ministe was always worried about grain supply for his soldiers. He had nin earth mounds built and grain scattered on them so that in the dis tance they looked like huge granaries to create the impression tha the Shu army had ample food supply. In this way he could hoodwin his enemy and maintain the morale of his own army.

1. The Qishan Mountain Trail was the road taken by Zhuge Liang when launched two northern expeditions on the Kingdom of Wei. His commanding camp was pitched right atop the Qishan Mountain (TV stil
2. Arrow heads unearthed from the fields at the foot of the fort
3. This gate provides the only access to Qishan Fort poised on top of a mountain whose four sides are perpendicular cliffs.
4. Qishan Fort, towering over a vast expanse of farm fields on the shore the Hanshui River
5. Newly refurbished: The major hall of the Shrine of Marquis Wu

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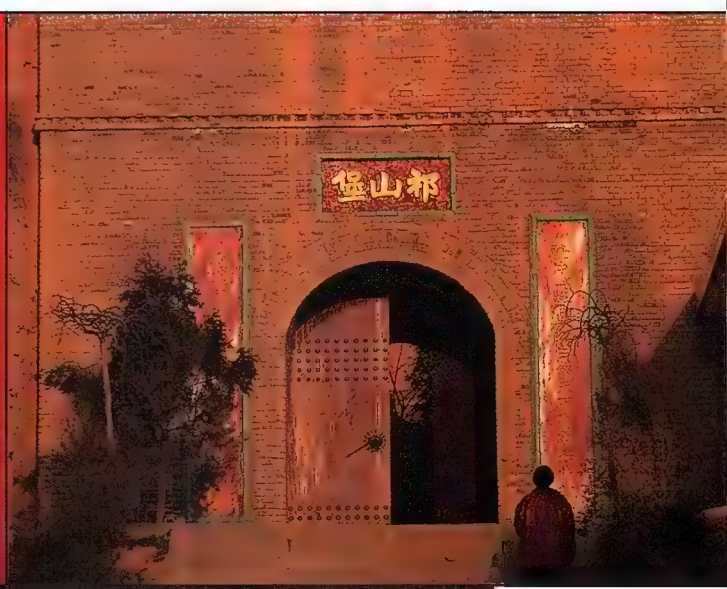

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Longcheng Town: Jieting Is No More

PHOTOS BY SHI BAO XIU

Travelling north from Qishan, I arrived at Tianshui Pass where Zhuge Liang caught Jiang Wei by stratagem. The pass is no more, but a town by the name Tiny Tianshui remains on the dusty hill.

1

In the early stage of Zhuge Liang's northern expedition there were many victories. Zhuge subjugated Jiang Wei and converted him into his faithful disciple and successor. He then threw the Wei army into panic by taking the three prefectures of Nan'an, Tianshui and Anding. The emperor of Wei had no alternative but to go to Chang'an personally to supervise the battle and dispatch his major general Zhang He with a 50,000-strong cavalry to eastern Gansu in an attempt to thwart Zhuge Liang's northward thrust. The Shu prime minister countered by dispatching Ma Su, a cocky armchair strategist, to keep Zhang He at bay at Jieting.

But for all his legendary resourcefulness, the prime minister made a fatal mistake by entrusting a man like Ma with a decisive task which could make or break the entire northern expedition.

As soon as Ma Su arrived at Jieting, he violated his prime minister's good council that "camp be pitched along the main road to prevent the enemy from slipping by", and rejected his vanguard commander Wang Ping's suggestion that an earth wall be built and fortified at the intersection. Instead, he moved all his army to an isolated hilltop. Wang Ping had no alternative but to station a portion of the force at the western foot of the hill.

When the Wei general Zhang He's army arrived, he besieged the hill and cut off all the water conduits. With the swarm of the Wei's troops spreading over hill and dale, Ma Su's men lost heart and fell into disorder. Eventually the Shu army lost Jieting and the three prefectures it had just take Even Zhuge Liang himse narrowly escaped bei taken prisoner. His fir northern expedition ended utter failure.

Former Site of Jietin in Longcheng

I took a long-distance b from Tianshui, and after two-hour drive across the u per reaches of the Weil River and the boundle Loess Plateau, arrived at t county seat of Qin'an. The I took a minibus and aft more than two hours reached Longcheng Town.

According to history book Longcheng is the former site of Jieting. In the main street a w supplies water for residents all year round. Perhaps all the wat conduits cut off by Zhang He during his attack on Jieting originat from this well.

The town has been the seat of the Longcheng County since t Han Dynasty. Situated at the road which leads from Shaanxi Tianshui and Lanzhou, strategists of yore naturally regarded it as place of paramount strategic importance, explaining why Zhuge Lia was locked in a cut-throat struggle over this site with his arch enem Sima Yi.

1. When Ma Su lost Jieting to the enemy, the Shu army met its instant defeat. Zhuge Liang, stranded in a defenceless city, was forced to play a risky trick on Sima Yi. Fortunately, by strumming on a lute on the city wall, he managed to outwit the Wei commander and emerged unscathed (TV still).

2. This ancient well is the only reminder of Jieting's once important position in history.

3. Sheep are free to roam the streets of Jieting.

4. Tianshui, known as Shanggui during the Three Kingdoms period, is a point of strategic importance in eastern Gansu Province.

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Wuzhangyuan: Where the Great Star Falls

PHOTOS BY SHI BAO XIU

In the spring of 234, Zhuge Liang launched his last northern expedition which was to spell the end of his entire military career.

Starting from Hanzhong, the field corps of the Kingdom of Shu entered Guanzhong by the Baoxie Trail and stationed at Wuzhangyuan on the southern bank of the Weishui River. The Wei army headed by commander, Sima Yi was stationed right across the river. Thus a lasting confrontation between the two enemies was unveiled.

1

Zhuge Meets His Match in Sima Yi

Sima Yi was no mean figure. He was a calculating strategist well-versed in the art of war. Having suffered in the hands of Zhuge Liang in previous engagements at Qishan and Tianshui, Sima Yi was more careful this time. Knowing that the Shu army fighting far away from home with limited grain supply would naturally want to force a quick decision, he decided to wear them down by refusing to engage in an early fight. On the Shandao Ridge north of the river, Sima deployed his soldiers and bade his time.

Seeing his enemy hole up in passive defence opposite the river, Zhuge Liang grew impatient. He sent one message after another to Sima Yi challenging him for a fight and taunted him for acting like a coward by sending him women's headgear and robes. But all the attempts at goading Sima Yi into fighting came to naught. The Wei commander nonchalantly accepted all the gifts without budging an inch.

The stalemate lasted more than three months. Zhuge Liang fell sick, and in the eighth month of that year died in his camp at Wuzhangyuan.

Wuzhangyuan is located on the southern bank of the Weihe River in what is today's Qishan County, Shaanxi Province. It is actually a stretch of loess plateau at the northern side of the Qinling Mountains. Standing on the plateau on a fine day, one can see the snow mantle of Taibai Mountain shimmer in the distance.

Zhuge Liang's army stayed at Wuzhangyuan for just six months, but they left a great number of historical relics. In the middle of the loess plateau there is a village calle "Star Sinking Village". Accordi to legend, this was where the prin minister's guiding star fell from t sky. A stone fragment, believed be part of that star, is kept in t local Shrine of Marquis Wu.

Zhuge's Spring and Farmland

On the southern tip of W zhangyuan I visited what the loc people call "Broken City". T place turned out to be an ar strewn with crumbling fences a walls, believed to be the ruins the Shu army's headquarters.

In the village by the Shrine Marquis Wu, portraits of Zhuge Liang are placed in family shrines many houses. A middle-aged villager told me proudly that Zhu Liang was the deity who blessed the people of Wuzhangyuan wi good harvests and freedom from disaster and sickness.

On the northern slope of Wuzhangyuan, country women we washing clothes by a stream fed with water that gushes out of tw fountainheads. Legend has it that Zhuge Liang had these springs solve drinking water problem for his army; he also asked his soldie to till the land along with the local people. Hence the name "Zhuge Farmland". Gaodian Town, which is close by Wuzhangyuan, h another name, Wei Yan City, after where Wei Yan, the Shu gener garrisoned his army.

1. Separated by the Weihe River, Zhuge Liang and Sima Yi were locked i a stalemate that lasted for more than three months (TV still).
2. The ancient ford on the Weihe River, which saw the battles between Shu and Wei, remains a scene of activity today.
3. Wuzhangyuan, rising from the western side of the ancient Xieshui Riv
4. The Zhuge Liang Temple at Wuzhangyuan (by Chan Yat Nin)
5. View from the highest point of Wuzhangyuan: the snow mantle of the Taibai Mountain shimmers over the southern horizon. Below, the ancien Xieshui River on whose shores was "Zhuge's Farmland" soldiers and civilians of the Kingdom of Shu once tilled (by Hu Wugong).

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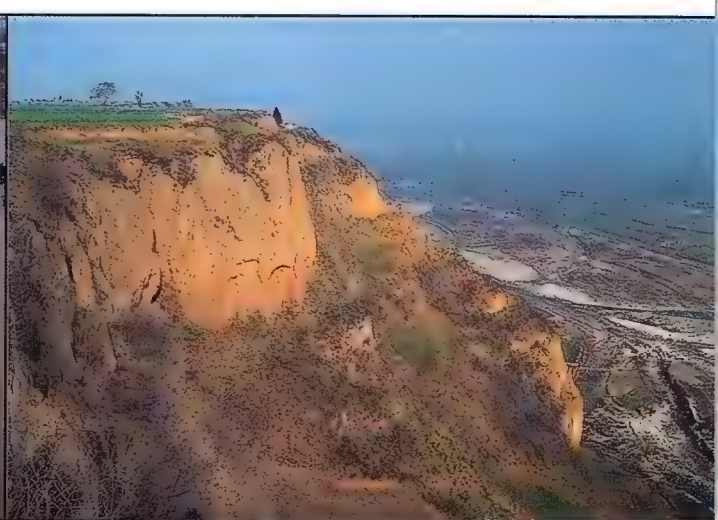

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Temple Amidst Towering Scholar Trees

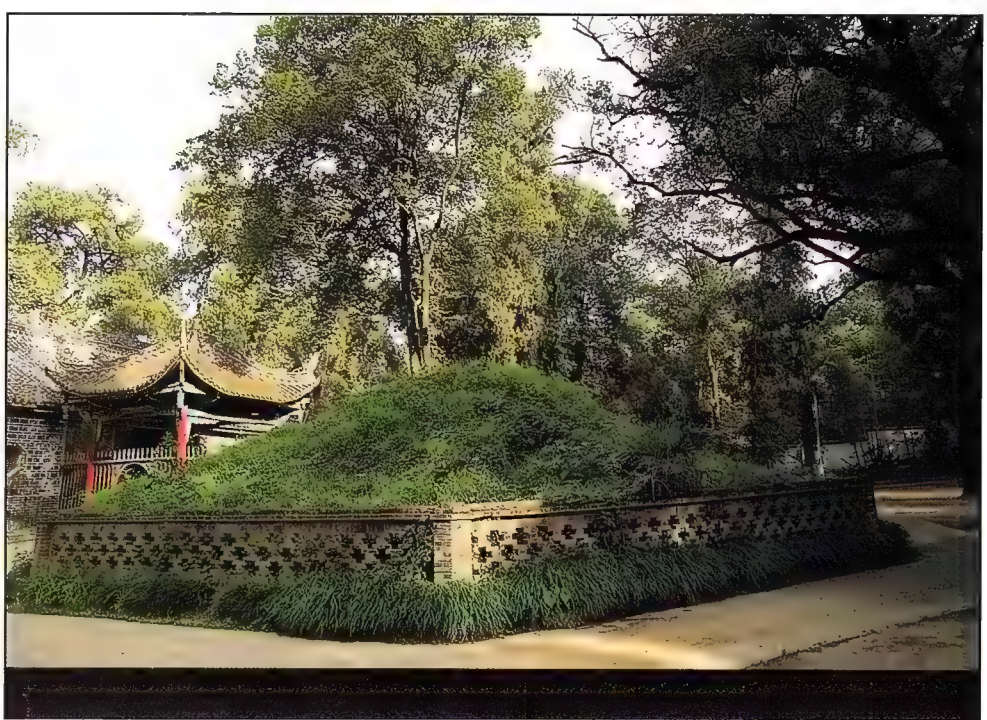
The Zhuge Liang Temple is perhaps the most famous building at Wuzhangyuan. An ancient trail, known as the "Road with Thirteen Spirals", conducts to the temple which stands at the highest point of the loess plateau.

The temple, in classical style, is tucked away under the shadows of scores of scholar trees whose straight trunks soar to unbelievable heights.

Vendors were hawking their wares — candles, incense sticks and arts and crafts. According to the abbot, the Zhuge Liang Temple is the venue of two country fairs every year, one in spring and the other in autumn. On both occasions Wuzhangyuan is packed with pilgrims arriving from at least a dozen nearby counties scattered in three provinces.

A 16-metre-long dragon beam spans the five room partitions the main hall of the temple, which stands behind an archway. The le and right walls of the hall are inscribed with the texts of Zhu Liang's two *Petitions on Taking the Field* in the handwriting of Yu Fei patriotic Song-dynasty general. Both the dragon beam and the tw texts are regarded as invaluable treasures, but perhaps a third trea ure may be added. Last year, a Japanese delegation arrived with huge writing brush more than three metres in length; wielding th brush and using 50 bottles of ink, a delegation member wrote out tw huge characters, Kong Ming (Zhuge Liang's style name), in the squa outside the archway. Today, the writing brush is hung from the drag beam.

Translated by Ling Yuan



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1. The northern expeditions eventually consumed all the prime minister's energy. Before he breathes his last, Zhuge Liang dictates his principles to Jiang Wei and Yang Yi (TV still).
2. The tomb of Zhuge Liang at the foot of the Dingjun Mountain
3. A fragment from what is believed to be the prime minister's guiding star, which fell from the sky to Wuzhangyuan
4. The corridor in the backyard of the Shrine of Marquis Wu, features a collection of statues of the Kingdom of Shu's meritorious generals and officials.
5. When the coffin containing the remains of Zhuge Liang was brought back to Hanzhong from the battlefield, the pavement was crowded with troops and civilians in mourning (TV still).

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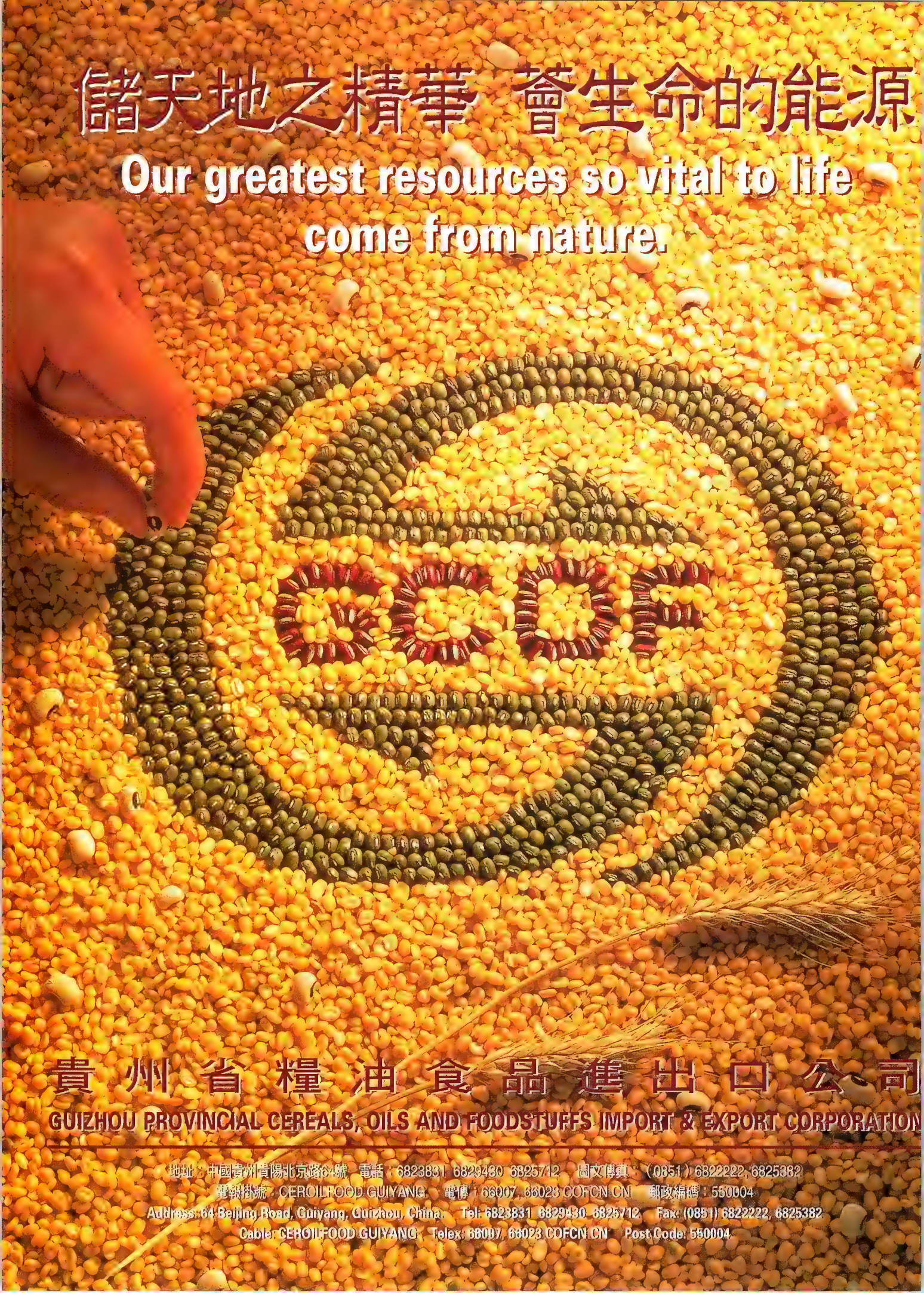
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Three Kingdoms Clay Figurines

PHOTOS BY ZHENG YUNFENG • TEXT BY SHU SHENG

The story of "Three Kingdoms" is widely known throughout China and clay mouldings are a traditional folk handicraft. For this reason the famous handicrafts artist Zheng Yuhe deliberately chose the images of the Three Kingdoms as the theme for his clay works.

Zheng has been inspired by many famous clay sculptors who have helped to influence his idea of making these figurines. His works combine different characteristics like the simple and smooth "Shaanxi Clay Puppets" and Tianjin "Clay Figurine Zhang" which show detail in segments; and the plump, round-shaped Jiangsu Wuxi "Huishan Clay Figurine". Zheng uses monochrome with each colour covering a large area, thus he manages to creat simple, sharp contrasts.

Zheng also closely studied the history of Three Kingdoms (220-280), and because of this he is able to catch exactly the different personalities of all the characters he portrays. For example, the cautious and farsighted Zhuge Liang; the high-spirited and vigorous Zhou Yu; the awe-inspiring, crude and rash Zhang Fei; the treacherous Cao Cao, as well as the fraudulent and evil-minded Jiang Gan. He has captured all these characteristics by giving theme slim or fat bodies, small or large eyes, paying attention to their expressions by using colours in either light or shade or cold or warm tones. Hence, each figurine has its own individual expression, making them interesting, very witty and with a unique style.

The sadness of Sun Shangxiang, Liu Bei's wife, can be seen in the expression on her face. Because she is worried which side will win the battle between Wu and Shu.

Zhou Yu with his double-edged sword hanging at his waist, giving one an image of a talented, daring, energetic and self-satisfied general

Sun Quan widely opens his big, round and angry eyes. May he be ready for a massacre?

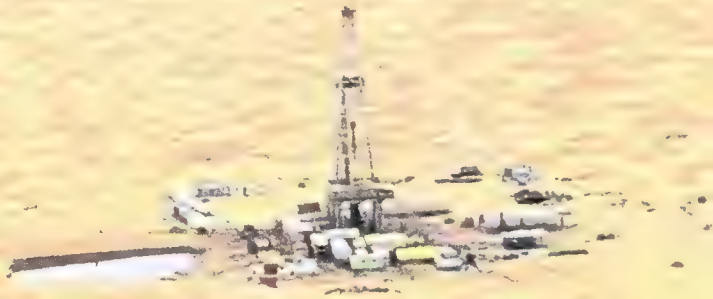
Powerful but stout Zhang Fei

Although Cao Cao's head is bowed, his neck short and has a big belly, he has rare gifts, boldness in strategy and is very shrewd.

Zhuge Liang is waving his plume fan again; who knows what tricks he is thinking of?

The experienced, prudent and implicit Liu Bei

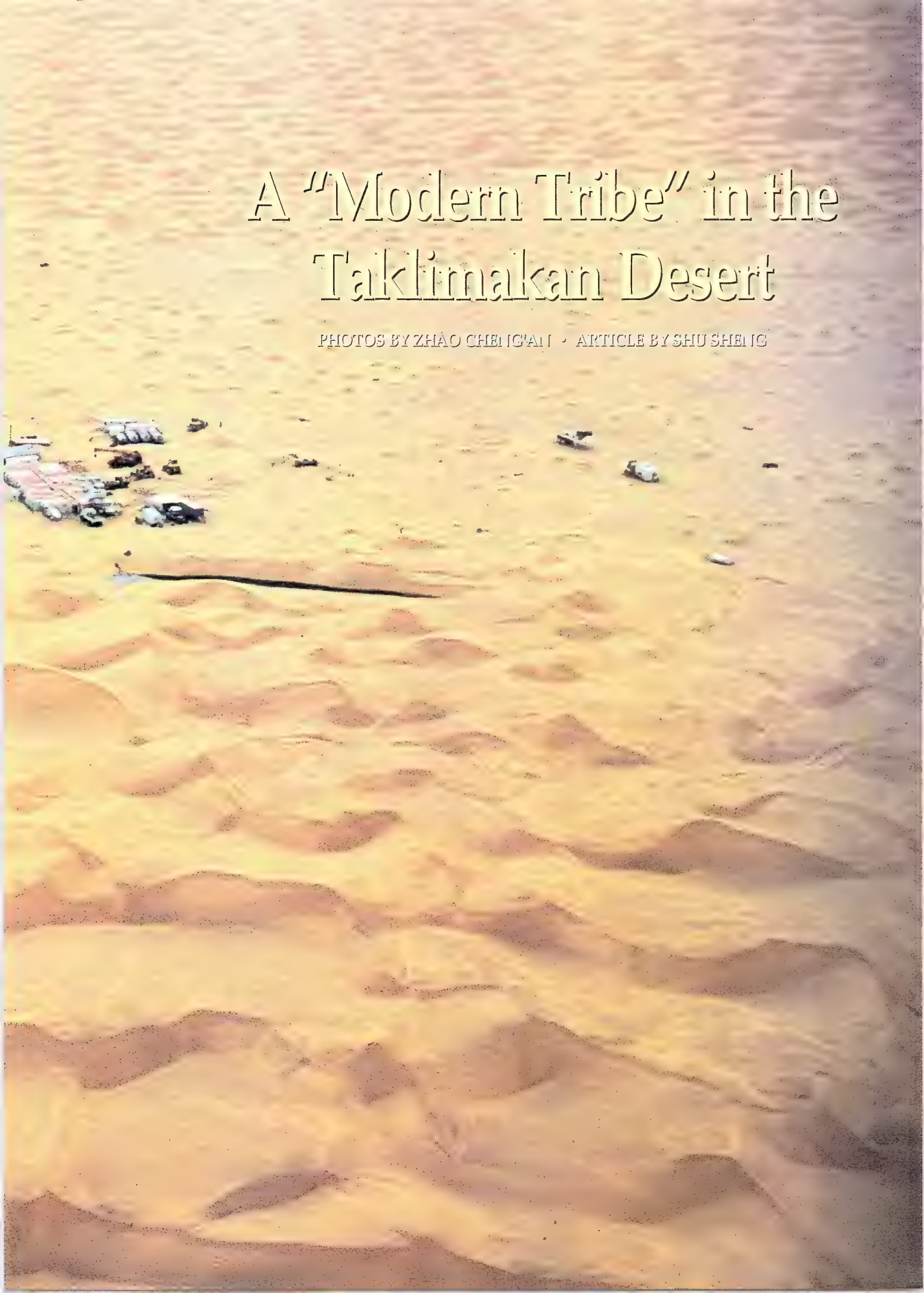
Shifty-eyed Jiang Gan, really looks more like an enemy agent.



This aircraft lands on a tempo

A "Modern Tribe" in the Taklimakan Desert

PHOTOS BY ZHAO CHENGAN · ARTICLE BY SHU SHENG



1. Desert workers having lunch in a sea of sand
2. The survey explosion reverberating in the vast desert

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One of the largest deserts in the world, the 3,300-hectare Taklimakan in Xinjiang Uygur Autonomous Region is a mystery: natural phenomena such as mirages, singing sand, Ghost City, the Yardang landforms, unique sunrises and evening glows, and the ancient Kingdom of Guge exist here. In addition to the Silk Road, these wonders have become glamourous tourist attractions.

Intruding the "Desert of Death"

Due to the aridity and water shortage this vast, boundless desert is sparsely populated, and even courageous travellers would shirk at the adverse conditions. Unexpectedly, a group of people have intruded into this area, and have even stationed themselves in what is known as the "Desert of Death". These are no ordinary travellers on an expedition trip, but members of the Xinjiang Petroleum Prospecting Team who have come for the treasure buried deep beneath the desert.

By calculation of geological and geophysical data, the petroleum deposits in the Taklimakan Desert exceed 10 billion tons, attracting an investment of nearly 10 billion yuan. As a result, this group of people descended from the sky into the heart of this desert by helicopter and miraculously built a settlement here to form a "modern day tribe".

A Collective Life

I also embarked on the long journey into the desert by helicopter; it is the only means of transportation to the "modern tribe". We carried with us a cabinful of fuel, rice, cooking oil, salt and water. After a flight over a soul-stirring sea of stretching sand, the helicopter landed on a makeshift runway paved with steel plates, the rotary blades stirring up a rolling sand cloud.

As a newcomer, everything felt strange and exciting: the camp was composed of some structures best described as train carriages which are apparently so solidly built they can withstand any sandstorm. Moreover, each room is equipped with an air-conditioner and, to my great surprise, there is even a specially built disco room in one of the "long carriages".

The "tribe" members travel to work in Benz jeeps, crossing sand dunes to the drilling platform. They live a collective life: together they go to work, eat in a large dining hall and sleep in double-decker cabins standing in rows. Here you have extremely little personal space; and venturing out alone in the desert one runs the risk of getting lost at any minute. On windless nights, some young members simply sleep in the open air using no tents. They can count stars in the universe and no doubt their dreams are just as wide and boundless.

Like Pathfinders in Ancient Times

Staying here for a period of time I saw the ruthless aspect of the desert. Water is extraordinarily valuable. Washing and cleaning facilities naturally cannot be good in these conditions. Sandstorms frequently run roughshod and dust not only enshrouds the sky but also buries the entire settlement. Viewed from the air, the blocks of "houses" look like dugout canoes lost in a vast sea.

These intruders into the desert can be likened to a group of brave ancient pathfinders who have achieved amazing results. The oil deposit and its distribution under the desert have basically been verified and derricks have been erected one after another. Starting from the northern edge of the desert, a highway is stretching into the hinterland. In no time a new "oil city" could possibly emerge amidst sand dunes as they have in northern Xinjiang's Karamay and Kuytun.

It seems that in the wake of this desert tribe it would soon not be a problem for travellers to also experience the wonders of the "Desert of Death".

Translated by K.V. Ku

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All daily necessities depend on air transport.
Kebabs prepared in the desert can be extraordinarily delicious.
The few female members in the "tribe" do not lag behind the odern fashion tide.

The Land of Eating Bitter

ARTICLE BY KRIS ECKERT

Editor's Note: In our January issue, No. 174, we featured the martial art form of Taijiquan under the title of "The Chen Family Glen – The Home of Taijiquan". Here we publish the personal experience of Kris Eckert, known as Jin Taiyang in China, who has lived in this home of Taijiquan in Wenxian County, Henan Province for one and a half years and researched the mysteries of the Chen Family's Taiji *gong fu*. Kris Eckert is an American freelance writer working as a foreign expert in China.

Master Chen Qingzhou teaching Kris Eckert to practise "chan si jin" silk reeling

I was beginning to think that my only claim to fame in this life is that I had been kicked, punched, thrown, swept and now, "zou hua-ed" (neutralized), by more *gong fu* masters than anyone else on earth. My search for a highly skilled master still teaching "*gong fu* frame", made me leave the comfort and security of my American life style and embark on a journey that would bridge the immense cultural chasm between east and west. At first, not able to speak a single word of Chinese, with the help of a phrase book and dictionary I managed to get into what I call, the *gong fu* "underground". That is the arena far from the spectacular Chinese tournaments and training centers, and deep into the land of "Eating Bitter".

Frozen to the bone, in December 1993, with the help of a local *san lun che* (pedicab) driver, guided as if by destiny, I showed up at His house unannounced. He was not at home that day, but my limited Chinese was enough to tell his wife my story, that I had come in search of him and his old *gong fu*. I had not come bearing expensive gifts, but rather the traditional bags of fruit as a token of my respect. His wife told me to come back two days later, that he surely would be home by then.

The next morning, still frozen to the bone, when there was a knock on my door. Standing before me was a kindly looking older man, well bundled against the harsh Henan winter in a black wool coat. Twined around his neck was a whit hand knitted wool scarf ar army mittens suspended b strings. His cap was jauntily c to one side, the zipper on h pants was broken, and his blac leather shoes, unlaced. Not re ognizing him from his phot graph, I said a bit apprehe sively, "Hello, who are you?"

He said, "I am Chen Qin zhou."

I could scarcely speak. Th man that I had taken two and half long years in China to fir was now standing before m 19th generation direct-line Chen Family Taijiquan, we known for his stubborn de ance to preserve the old way traditional Taiji *gong fu*. I ha no skill except for some of th form that I learned earlier fro one of his very good disciples Nanjing. But he could see m love for Chen Family Taijiquan was strong, and that I was very cor mitted to learning. I told him I didn't have much money to give hi two and a half years in China teaching international business with l tle income had left only marginal reserves. He only asked me, "*Ni ne bu neng chi ku?*" (Can you eat bitter, i.e., take the pain of training Without hesitation my reply was direct and sincere, "*Wo neng chi ku*" can eat bitter). I had no idea what lay ahead, nor did I know tha would have to go within myself deeper than I had ever been before my 42 years. Nothing could have prepared me for the hardship I w to face in the coming months. There were difficulties in communic tion, problems in understanding each other's respective cultures, well as, the ordinary physical discomforts of a harsh life and seve training methods. I was the first foreigner given permission to li outside the training center in Wenxian, the place of origin of Ch Family Taijiquan some 350 years ago. He gave me a room on the se ond floor of his house, no heat, no air conditioner, no bathroom, ar much of the time, no electricity. The floor and walls are cement like a the homes in the village. I carried water up in buckets and used a sma plastic basin to bathe in. I learned to tend a coal stove round-the-clo for cooking and boiling water. The temperature inside my room w only a few degrees above the temperature outside my room, and th winter in Xulu seemed to last forever. I remember thinking, how ca endure a whole winter, when I can't even endure the next five mi utes. The only escape was to train. In the spring, mornings were free ing, but by noon it was uncomfortably hot. The summer had begu with temperatures high enough to produce a constant torrent of swe even at rest. I was plagued with prickly heat skin rash and diarrh and an almost unremitting lung infection. There was never a mome when I did not feel completely exhausted. Sometimes I escaped for day or two to Zhengzhou where I could gently nurse my aching bo and have a bath of sorts. I'd go back to Xulu where my teacher wou praise me for working hard even in his absence, as usually my sk had improved in the day or two away from him. But it was from bad needed rest, and not hard work, that I had found improvement.

For the first half a year he taught no one but me, sometimes wor ing with me eight to ten hours a day. He was as obsessed with teachi

Shucking corn by hand with villagers in Xulu

ne as I was about learning from him. No matter how much he gave me, I was always hungry for more. My body rebelled against the hardship of training. Forty-three years old, two spinal surgeries, and further spinal problems leaving me in permanent pain and stiffness I did not seem to be the ideal type for serious *gong fu* training. Showing infinite patience, he worked within my physical limits and those limits slowly expanded, greatly improving my health. The time was split between practice and theory. He told me that I must research the theory, but theory alone is empty. You must "feel" the theory with your mind and your body and then put it into practice. Otherwise the training is in vain and will, even after many years of hard work, lead you to nowhere.

Every morning by 5:00 am, he came clambering up the stairs to greet me, singing out-of-tune Beijing Opera that is his trademark. Even to this day, I cringe when I hear him sing. Every training period starts with "zhan zhuang", the stationary posture that absolutely must be endured in order to attain *gong fu* skill. In the beginning, I could only "zhan" for several minutes, but day after day, my strength increased, and I began to feel the wonderful effects of the fundamental Taiji training exercises, refined through three centuries of practice. My body began to feel very "alive", due to the increased generation and circulation of the body's vital energy, called "qi". I began to feel as if I were a tree rooted into the ground, but the upper half of my body felt very light, like leaves shimmering in the wind. These feelings were only just the beginning of the treasure chest of physical pleasures that awaited me on discovering Chen Family Taijiquan's "internal energies".

Everyone training Taijiquan seeks internal energy, but few attain it. The reason is that few teachers have this internal skill. If the teacher does not have the skill, there is no way the student will discover it on his own. The teacher must guide the way. Good Taijiquan has "softness and hardness", at its highest form in equal amounts, but most people play Taijiquan with only soft energy. My teacher is still using the traditional training methods that can bring a student to the level of the ability to use Taijiquan as a fighting art. Some days I think that I surely cannot endure another moment, but he always takes us just to the physical and psychological limit, never beyond. Many students have not been able to endure his severe training methods, but those who have, have all attained a high skill. With his guidance I expect to unlock the many mysteries of Chen Family Taijiquan. His way is harsh but always tempered with the wisdom of the time element. You cannot hurry Taijiquan, and I shall forever hear his words in my mind, "*Man man lai*" (Slowly it will come).

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There have been many times, totally befuddled by his stubborn ways and his Chinese logic, when I wanted to escape to a place where there were American people. Our relationship is really close and really special, in spite of the difficulties. We are bound together forever, no matter what, by our obsessive love for Taijiquan. Like any family, sometimes we argue and I think about leaving him, but I know that I cannot leave. Since my Bai Shi (to become disciple) ceremony, I am now "half last name Chen", and so really a part of his family. I am the 47th indoor disciple, the only foreigner, and one of only a handful of women to whom he has granted this very distinguished honor. There is a saying in China that it is difficult for a student to find a good teacher, but it is even more difficult for a teacher to find a good student. I hope to attain a high skill and to carry on the teachings of my master so that many may benefit and preserve it for all time. If my only claim to fame in this life is that I have found him, then I will be content with that. I will have found and trained in the shadow of the man, Chen Qingzhou.

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1. Purchasing eggs from a village vendor
2. Riding to Linzhao to buy a baby pig
3. Kris Eckert with her master Chen Qingzhou in San Francisco

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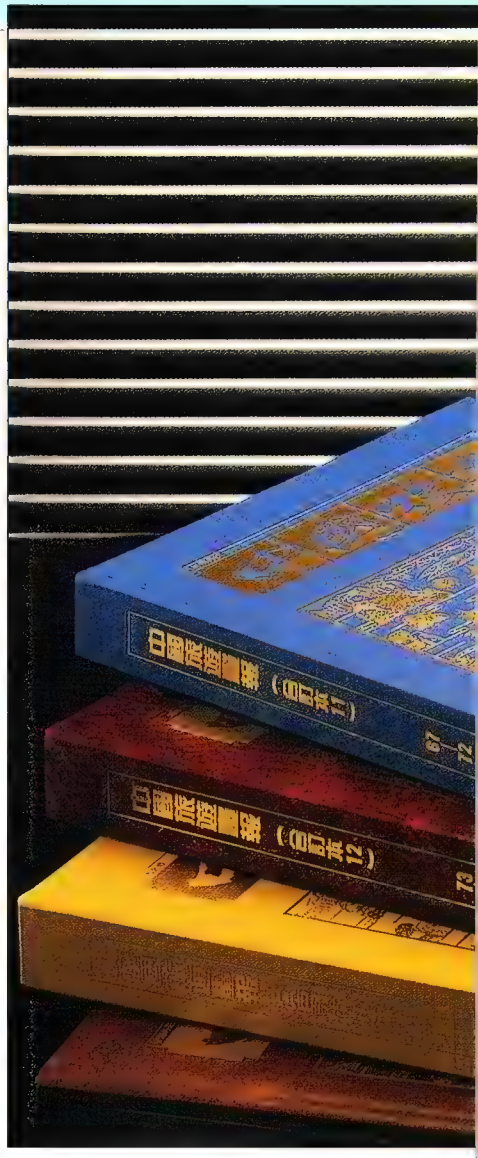

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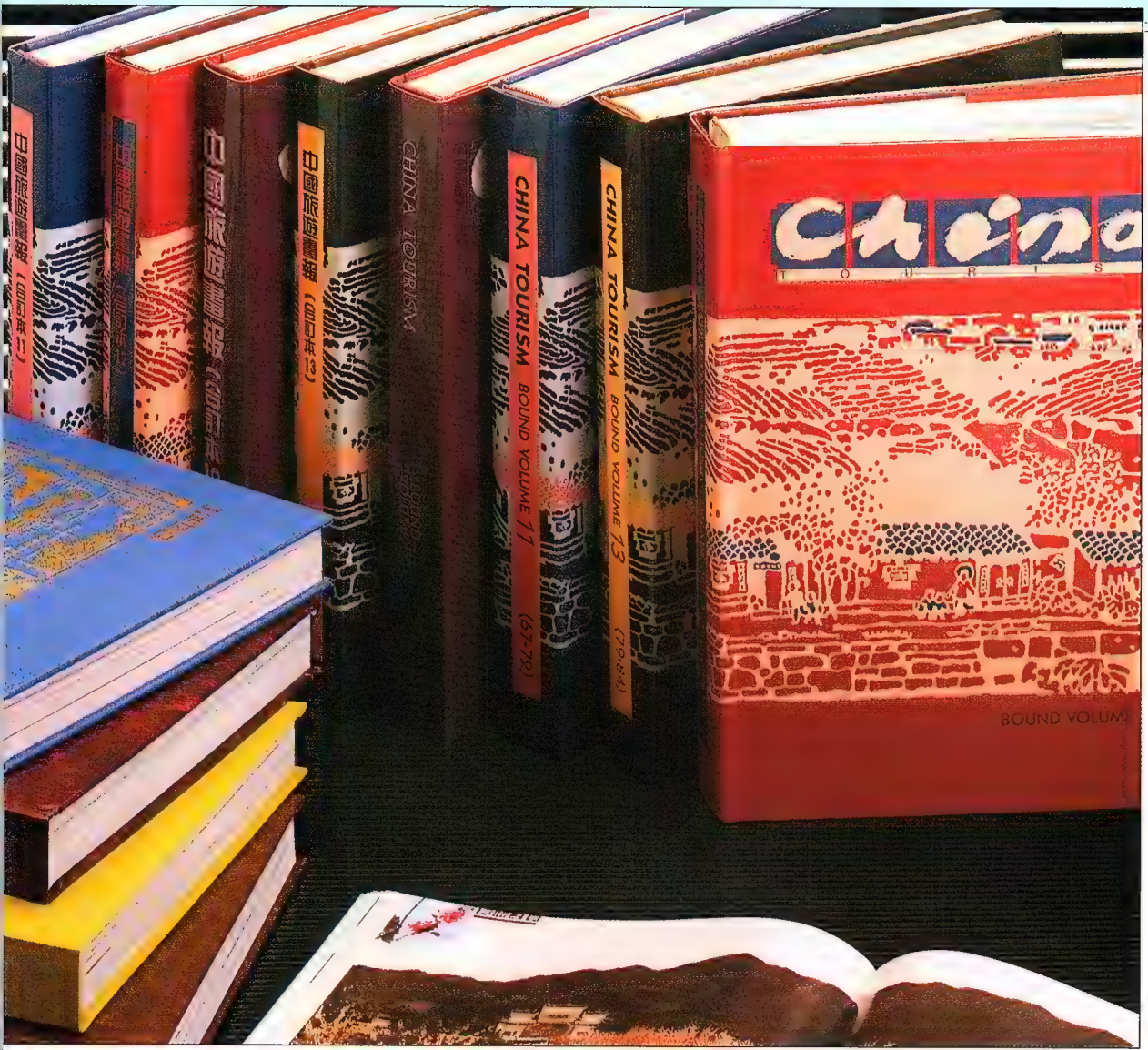

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630 rooms and suites
Located 6 km from airport, 7.5 km from railway station
Facilities: Chinese and Western restaurants, coffee shop, bar, conference rooms, business centre, disco, karaoke, theatre, boating, bowling, tennis courts, golf course, shopping arcade, sauna, steam bath, facilities for handicapped

Shanghai JC Mandarin
錦滄文華大酒店

1225 Nanjing Road West, Shanghai 200040
Tel: 2791888 Telex: 33939 SJCMC CN
Fax: 2791822
Opened 20 July 1990
413 rooms and suites
Located 16 km from airport, 5 km from railway station
Facilities: Chinese and Western restaurants, coffee shop, bar, conference rooms, business centre, baby sitting, disco, karaoke, billiards, indoor swimming pool, bowling, tennis court, squash, shopping arcade, florist, clinic, beauty salon, gym, massage, sauna, steam bath, facilities for handicapped

Shanghai Jin Jiang Tower
[illegible]

161 Changle Road, Shanghai 200020
Tel: 4151188 Telex: 30040 JJTBC CN
Fax: 4150048
GM: Yang Yuanping
Opened October 1990
728 rooms and suites
Located 14 km from airport, 3 km from railway station
Facilities: Chinese and Western restaurants, coffee shop, bar, business centre, TV games centre, swimming pool, shopping arcade, beauty salon, gym, massage, sauna

Shanghai Lan Sheng Hotel
上海蘭生大酒店

1000 Quyang Road, Shanghai 200437
Tel: 5428000 Telex: 33952 REGBC CN
Fax: 5448400
GM: Yang Tai Rong
Opened 31 October 1991
417 rooms and suites
Located 25 km from airport, 8 km from railway station
Facilities: Chinese and Western restaurants, food street, business centre, conference room, ballroom, gym, indoor golf, bowling, sauna, jacuzzi

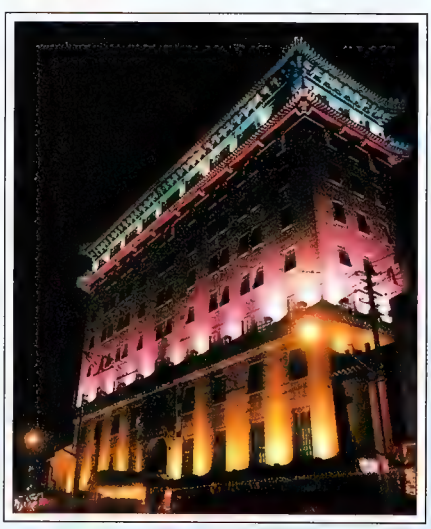
Shanghai Pacific Hotel
上海金門大酒店

104 Nanjing Road West, Shanghai 200003
Tel: 3276226 Fax: 3723634
GM: Yu Jianmin
180 rooms and suites
Located 15 km from airport, 4 km from railway station
Facilities: Chinese and Western restaurants, business centre

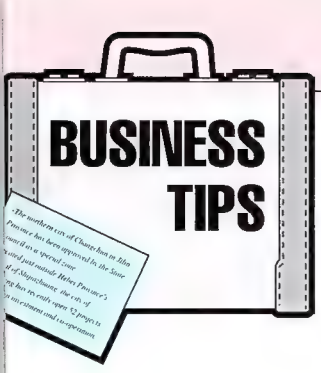
Sheraton Hua Ting Hotel
華亭賓館

1200 Caoxi Road North, Shanghai 200030
Tel: 4391000 4396000
Telex: 33589 SHHTH CN
Fax: 2550830
GM: Morrison Grant
Opened 29 November 1986
820 rooms and suites
Located 12 km from airport, 15 km from railway station
Facilities: Chinese and Italian restaurants, coffee shop, bars, banquet hall, business centre, disco, swimming pool, bowling, billiards, tennis courts, shopping arcade, beauty salon, gym, massage, sauna

YMCA Hotel
錦江青年會賓館



123 Xizang Road South, Shanghai 200021
Tel: 3261040 Telex: 33920 QNHSH CN
Fax: 3201957
GM: Fu Yirong
Opened September 1984
165 rooms and suites
Located 15 km from airport, 3 km from railway station
Facilities: Chinese and Western restaurants, coffee shop, bar, banquet hall, business centre, dance hall, karaoke, shopping arcade, beauty salon, gym, massage, sauna



BANKING AND FINANCE

Japanese Bank Branches

Two Japanese banks, Sakura Bank Ltd and Tokai Bank, have been approved by the People's Bank of China to set up branches in the port city of Tianjin in the North. Opening soon, these branches bring the total number of foreign banks in the city to 11.

ABC's First Overseas Branch in Singapore

The Agricultural Bank of China (ABC) opened its first overseas branch in Singapore in July kicking off the bank's scheme for worldwide expansion. Singapore has become one of the major cities for Chinese banks and companies to raise funds. Many Chinese trading companies have opened subsidiaries in Singapore for the expanding Southeast Asian market.

The bank has representative offices in Tokyo, Hong Kong and London, and plans to have facilities in the international financial centres, in fast-growing economies and in the countries and regions that have close trade relations with China.

Bank Branches Out

The first branch of a South Korean bank celebrated it's opening in Shanghai in late July. The branch is a subsidiary of the Commercial Bank of the Korea Exchange Bank, the largest in South Korea. It is the second branch opened by a South Korean bank in China, the first in Tianjin. This brings the number of overseas financial institutions making inroads into Shanghai to 37.

Fujian Seeks Agricultural Investment

East China's Fujian Province will seek further overseas investment in agriculture. This year, Fujian has expanded the focus of its agricultural co-operation to forestry, fisheries and animal husbandry and has improved its agricultural infrastructure.

The province has set up 3,355 agricultural joint ventures, involving contracted overseas investments of $4.5 billion.

Last year, the province exported $3.4 billion worth of agricultural products in the form of fruits, tea, vegetables, flowers and grain to more than 50 countries and regions all over the world.

Guizhou Seeks Foreign Capital

Guizhou Province in the Southwest has nearly 200 large and medium-sized State enterprises in machinery, metallurgy, nonferrous metals, chemicals and tobacco production industries. The province plans to bring in $350 million in foreign capital and use $200 million to import advanced equipment by the year 2000 to help develop State enterprises.

Guizhou will secure more loans from foreign governments, international financial organizations and commercial banking institutions, and build a more comprehensive legal framework and provide more efficient services for overseas investors.

Tibetan Investment Regulations

The Tibet Autonomous Region in Southwest China has unveiled a set of regulations which will make the region more attractive to overseas investors.

Foreign investors are welcome to build enterprises in various forms, contract projects, set up joint-stock companies and conduct technology transfers and leasing, as well as co-operate in materials processing. They can also invest in the development of agriculture, aquatic products cultivation, animal by-product processing, mineral prospecting, road and bridge renovation and services. Civil aviation, education, energy exploration, high-technology, border trade and export-oriented enterprise construction are also now open to overseas investors.

Foreign business people will enjoy full autonomy in management, be allowed to get loans from local banks, co-operate with local firms in border trade transactions with other neighbouring countries and have access to import licences. They will enjoy preferential treatment in income tax, tariffs and land-use rights fees that will compare well with other parts of China. Those who invest more than $200,000 in the region may be issued residence permits for the period of business operations.

Investment Policy Established in Shanghai

Shanghai's municipal government is laying down guidelines for foreign investment in the metropolis.

The overriding principle of foreign investment in specific projects is that the projects must benefit the city's continuous economic growth.

Foreign participation is welcomed by the city's six pillar industries – autos, telecommunication equipment, power equipment, petrochemicals, household appliances, iron and steel.

The Shanghai government is busy drafting preferential policies which will be announced soon.

EVENTS

Motorcycle Show

The 3rd Beijing International Motorcycle Exhibition will be held at the beginning of December. The one-week exhibition will be co-sponsored by the Ministry of Machine Building and the China Council for the Promotion of International Trade. The exhibition reportedly will be the largest professional motorcycle exhibition ever held in China. A number of world renowned overseas motorcycle manufacturers and some major domestic factories will take part in the event.

New Expressway

The Beijing-Tianjin-Tanggu Expressway was completed and passed government appraisal in early August. The design and construction of the expressway meets advanced international standards. Built with the use of the World Bank loans, this first expressway of China is 142.69 kilometres long and starts in Beijing's Chaoyang District and ends at Tianjin's Tanggu District.

Desert Expressway in Xinjiang

China has become one of the first countries in the world to build a long-distance expressway through shifting deserts. China National Petroleum and Natural Gas Corporation (China's largest gas and oil company) built the 219.2 kilometre highway through the Taklimakan Desert in the northwest Xinjiang Uygur Autonomous Region to aid their transportation of oil.

Lanzhou-Urumqi Rail Line

The 1,622 kilometre double-track railway line linking the capitals of Gansu Province and Xinjiang Uygur Autonomous Region officially went into operation in July after a trial basis. The project is designed to raise the annual shipping capacity to 25 million tons. Railway authorities say this could be doubled with further development.

The Qiang People

A Sketchy Introduction

ARTICLE BY ZHANG QIANGLUN

The descendents of the Qiang, a fabled ethnic group in ancient times, can be found living in mountain villages scattered in Wenchuan, Lixian, Maoxian and Beichuan counties in the northwestern part of Sichuan Province.

According to Chinese mythology, the Loess Plateau was home to the tribes led by Huang Di or Yellow Emperor during the Three Sovereigns Era about 27 centuries prior to the birth of Jesus Christ. One of the tribe's clans, under the leadership of Chang Yi, left the plateau and settled in the Yalong River basin in present-day northern Sichuan. Inter-marriage between the clan and the local Shushan people, who made a living by spinning floss from wild cocoons, gave rise to the Gaoyang Tribe, better known as the Qiang people. Zhuan Xu, leader of the Tribe, rose to prominence as one of the legendary Five Emperors (c. 27th to 22nd century B.C.) along with Huang Di, Di Ku, Yao and Shun. For this reason the Shushan Tribe is also considered part of the Huang Di-Gaoyang lineage, and the Qiang regard Huang Di as their ancestor.

The Qiang usually live in villages scattered on mountain slopes or in ravines. There are 10 to 20 families in each village. Their abodes are fashioned out of mud, timber and stone in the shape of a blockhouse, with windows narrowing towards the outside so that they serve not only as vents but also as embrasures to keep the enemy at bay. In some places, the Qiang people dwell in stilt-houses with a mortise-and-tenon wooden framework. Some families also build makeshift shelters away from home to watch over scattered farm plots during farming seasons. A Qiang village always has an imposing air about it, with rows of blockhouses looking, from a distance, like a formidable defence work of bygone years.

The parlor of every house features an ever-burning brazier. An iron tripod is placed over it for cooking purposes. As a symbol of the Qiang worship of the Fire God, the brazier, known as "guozhuang", is where family members cook meals, keep warm and enjoy themselves at singing and dancing parties.

When winter sets in, each Qiang family slaughters one to six pigs and cuts each of them into two or three chunks. After being cured with salt for some time, the chunks are further cured by smoke above the brazier for two to three months and then stored away in an airy place to supply the family with food for an entire year.

The Qiang people, men and women alike, drink wine to help ward off the chill and humidity of the mountains. To brew the wine, highland barley or corn is cooked. The extracted juice is placed in an air-tight vat. After a period of fermentation, the wine is ready. When the occasion arrives for drinking, the vat is opened, boiled water is poured into the brew to dilute it, and slim bamboo pipes are placed into the vat. After a senior family member has read the prayer for the god's blessings, those present take their sips in order of seniority.

The Qiang are attired in a distinctively ethnic style well suited to their living conditions. Men wear padded goat-skin or cloth jackets over white or black gunny gowns that extend over the knees. In some areas they sport an embroidered purse on the belt. Women don white or black turbans, and their gowns, made of white or black homespun Hessian, are so long they cover the back of the feet. The women's attire is as a rule graced with bright-coloured fringes, with an embroidered apron or belt fastened to the waist. A young man visiting his fiancee's family is required to wear shoes with a tilted tip and uppers embroidered with colourful cloud patterns. This footwear, known as "cloudy shoe", is a betrothal gift among the Qiang.

No harvest, festival, wedding or funeral is complete without singing and dancing, with which the Qiang express their longings for a better future. Dances are mostly improvised, with inspirations drawn from the picturesque surroundings — the jumble of mountain ranges, luxuriant forests, sparkling waters, and so on. Like the Tibetans, the Qiang also love to dance in a circle except in different dance movements to the beating of a goat-skin drum. As legend has it, a white goat unwittingly ate a stack of birch bark inscribed with the Qiang people's religious sculpture. The tribe leader, enraged, killed the goat and fashioned a drum out of its skin. Then he beat the drum as he sang and danced, asking for the god's forgiveness. Hence the "goat-skin drum dance".

Translated by Ling Yuan

Flights to and from Chengdu

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Chengdu	1 2 3 4 5 6 7	08:55	11:05	CA1405
	1 2 3 4 5 6 7	10:00	12:25	SZ4102
	2 5	13:10	15:40	SZ4108
	1 6 7	13:35	16:00	3U148
	1 4 6	13:50	16:20	SZ4106
	7	15:10	17:40	SZ4114
	1 3	15:25	17:40	3U602
	6	15:55	18:25	3U146
	1 2 3 4 5 6 7	16:35	19:05	SZ4104
	1 5	17:05	19:25	SZ4606
	3	17:05	19:30	SZ4110
	2 4 5	17:20	19:40	3U142
	6	18:00	20:20	SZ4624
Chengdu — Beijing	1 2 3 4 5 6 7	07:10	09:00	SZ4101
	6	07:30	09:30	SZ4623
	2 4 5	07:45	09:50	3U141
	7	07:45	09:50	3U143
	6	07:45	09:50	3U145
	1 3	07:45	09:40	3U601
	1 5	09:00	11:05	SZ4605
	2 5	10:10	12:10	SZ4107
	1 2 3 4 5 6 7	12:05	14:20	CA1406
	7	12:25	14:15	SZ4111
	1 2 3 4 5 6 7	13:20	15:20	SZ4103
	1 3 4 6	15:45	17:40	SZ4105
Chongqing — Chengdu	7	08:20	09:00	G8 445
	1 3 5	08:50	09:50	SZ4421
	2 4 6	08:50	09:50	SZ4453
	1 2 3 4 5 6 7	10:10	10:50	SZ4406
	2 6	13:45	14:45	3U422
	7	14:10	14:50	3U426
	3	17:50	18:30	G8 441
	1 2 3 4 5 6 7	18:35	19:15	SZ4410
	3 5	19:45	20:25	3U384
	1 2 3 4 5 6 7	19:50	20:30	SZ4410
Chengdu — Chongqing	1 2 3 4 5 6 7	08:45	09:20	SZ4405
	1 6 7	09:05	09:45	3U427
	7	09:50	10:40	G8 446
	2 6	12:05	13:05	3U421
	3 5	12:35	13:15	3U383
	2 4 6	14:35	15:30	SZ4454
	1 3 5	17:40	18:40	SZ4422
	1 2 3 4 5 6 7	18:20	19:00	SZ4409
	3	19:30	20:10	G8 442
Guangzhou — Chengdu	1 2 3 4 5 6 7	09:15	11:00	CZ3403
	6	10:10	12:00	G8 431
	2 3 5 6 7	12:10	14:00	SZ4308
	1 4	12:10	14:50	SZ4308
	1 2 3 4 5 6 7	15:15	17:15	SZ4302
	1 2 3 4 5 6 7	15:45	17:45	3U332
Chengdu — Guangzhou	1 2 3 4 5 6 7	07:25	09:15	3U331
	1	07:35	09:20	SZ4309
	2 3 5 6	07:35	09:20	SZ4305
	1 4	08:30	11:10	SZ4307
	2 3 5 6 7	09:25	11:10	SZ4307
	1 2 3 4 5 6 7	12:10	14:05	CZ3404
	1 2 3 4 5 6 7	12:30	14:15	SZ4301
	6	13:10	15:00	G8 432
	4 7	14:50	16:30	SZ4303
	2 3 4 6 7	19:50	21:35	CZ3416

Route	Days of Week	Dep.	Arr.	Flight No.
Kunming — Chengdu	3	08:05	09:10	3Q4485
	1	12:50	14:10	WH2418
	1	13:00	14:00	3Q4479
	2 5	14:05	15:05	SZ4418
	4 7	15:15	16:15	CJ6422
	3	15:35	16:35	CJ6442
	2 6	15:55	16:55	XO9406
	4	17:05	18:05	3Q4471
	6	18:00	19:50	3U476
	4 7	18:20	19:20	SZ4414
	2 5	18:30	19:30	SZ4412
	7	18:30	20:20	3U480
	2 5 7	18:35	19:35	3Q4473
	1 6	19:15	20:20	SZ4412
	3 6	19:30	20:30	SZ4416
Chengdu — Kunming	2 3 5 6	07:00	08:00	SZ4415
	6	07:55	09:35	3U475
	4 7	08:40	09:40	SZ4413
	3	10:10	11:10	3Q4486
	1	10:25	11:50	WH2417
	4 7	13:10	14:15	CJ6421
	3	13:35	14:30	CJ6441
	2 6	13:55	14:55	XO9405
	1	15:00	16:00	3Q4480
	7	16:00	17:40	3U479
	2 5	16:30	17:30	SZ4411
	1 6	17:20	18:20	SZ4411
	4	19:05	20:05	3Q4472
	1	19:55	20:55	3Q4488
	2 5 7	20:35	21:35	3Q4474
Nanchang — Chengdu	3 6	17:10	19:00	SZ4526
Chengdu — Nanchang	3 6	14:30	16:15	SZ4527
Shanghai — Chengdu	1 3 6	08:35	11:15	SF541
	1 2 3 4 5 6 7	11:20	13:55	SZ4516
	1 2 3 4 5 6 7	16:35	19:05	SZ4502
	1 3 6	16:55	19:20	3U562
	5	17:05	19:20	3U566
Chengdu — Shanghai	1 3 6	07:40	10:00	3U561
	5	07:40	10:00	3U565
	1 2 3 4 5 6 7	08:05	10:20	SZ4515
	6	12:20	14:30	SF542
	1 2 3 4 5 6 7	13:40	15:30	SZ4501
	1 3	18:20	20:15	SF550
Shenzhen — Chengdu	2 4 6	08:20	10:40	4G823
	1 6	11:30	13:30	CZ3453
	2 4 7	15:55	17:55	3U302
	1 2 3 4 7	16:20	18:20	SZ4314
	3 5	16:45	20:25	3U384
	5	17:30	19:20	SZ4314
Chengdu — Shenzhen	2 4 7	08:00	09:45	3U301
	2 4 6	11:40	13:55	4G824
	3 5	12:35	15:45	3U383
	1 2 3 4 7	13:30	15:20	SZ4313
	1 6	14:20	16:20	CZ3454
	5	14:30	16:25	SZ4313
Singapore — Chengdu	2 6	14:00	18:20	SZ434
Chengdu — Singapore	2 6	08:00	12:40	SZ433

(Valid to October 28, 1995)

Average Climatic Conditions in Sichuan, Jiangxi, Yunnan and Shanghai

			Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Sichuan	Chengdu	Temperature (°C)	5.6	7.6	12.1	17.0	21.1	23.7	25.8	25.1	21.4	16.7	12.0	7.3
		Rainfall (mm)	5.0	11.4	21.0	51.1	88.3	119.4	228.9	265.8	113.5	47.9	16.5	6.4
	Chongqing	Temperature (°C)	8.0	9.9	14.0	18.7	22.6	25.0	28.6	28.9	24.7	19.2	14.2	10.5
		Rainfall (mm)	19.0	21.0	43.0	73.0	155.0	165.0	151.0	141.0	132.0	99.0	51.0	25.0
Jiangxi	Nanchang	Temperature (°C)	5.0	6.4	10.9	17.1	21.8	25.7	29.6	29.2	24.8	19.1	13.1	7.5
		Rainfall (mm)	58.3	95.1	163.9	225.5	301.9	291.1	125.9	103.2	75.8	55.4	53.0	47.2
Yunnan	Kunming	Temperature (°C)	7.7	9.6	13.0	16.5	19.1	19.5	19.8	19.1	17.5	14.9	11.3	8.2
		Rainfall (mm)	11.6	11.2	15.2	21.1	93.0	183.7	212.3	202.2	119.5	85.0	38.6	13.0
Shanghai		Temperature (°C)	3.5	4.6	8.3	14.0	18.8	23.3	27.8	27.7	23.6	18.0	12.3	6.2
		Rainfall (mm)	44.0	62.6	78.1	106.7	122.9	158.9	134.2	126.0	150.5	50.1	48.8	40.9

Train Schedules
Shanghai — Yingtan

358/359 Exp.	Train No. / Station	357/360 Exp.
17:54	Shanghai	11:31
19:12	Suzhou	10:02
20:04	Wuxi	09:13
20:41	Changzhou	08:16
21:51	Zhenjiang	06:30
23:07	Nanjing	05:29
00:38	Ma'anshan	03:22
01:42	Wuhu	02:12
02:51	Xuancheng	00:37
06:41	Huangshan	20:50
11:23	Jingdezhen	17:10
15:00	Yingtan	13:03

Exp. — Express

Train Schedules
Shanghai — Chengdu

190/191 F.T.	Train No. / Station	189/192 F.T.
13:50	Shanghai	10:46
15:00	Suzhou	09:34
18:49	Nanjing	05:37
21:54	Bengbu	02:51
00:32	Xuzhou	23:59
02:47	Shangqiu	21:31
04:37	Kaifeng	19:33
05:56	Zhengzhou	18:29
08:38	Luoyang	15:57
10:41	Sanmenxia	13:43
13:18	Mengyuan	11:15
15:22	Xi'an	09:17
15:52	Xianyang	08:41
18:38	Baoji	06:37
07:05	Mianyang	17:30
07:58	Deyang	16:34
09:04	Chengdu	15:23

Train Schedules
Shanghai — Chengdu

182/183 F.T.	Train No. / Station	181/184 F.T.
20:41	Shanghai	07:42
21:54	Suzhou	06:32
01:33	Nanjing	02:45
04:10	Bengbu	23:54
06:31	Xuzhou	21:21
08:54	Shangqiu	18:51
10:44	Kaifeng	16:53
12:02	Zhengzhou	15:51
14:15	Luoyang	13:39
16:50	Baofeng	11:03
21:17	Xiangfan	06:41
00:39	Shiyan	02:44
04:15	Ankang	22:57
09:10	Hanzhong	18:32
21:22	Deyang	09:23
22:22	Chengdu	08:03

F.T. — Fast through passenger train

NEWS

TOURIST INFORMATION

Four New Sites Listed

The World Heritage List set up by the United Nations, aims to protect unique natural and cultural properties against the increasing threat of damage in a rapidly developing world. China is striving to preserve its diversified beautiful landscape and 5,000 years of civilization and so another four ancient Chinese sites have been included on the World Heritage List bringing China's total to 14.

The sites include the Potala Palace in Tibet, the Mountain Resort and its Outlying Temples in Chengde, Hebei Province, the Ancient Building Complex in the Wudang Mountains in Hubei and the Temple and Cemetery of Confucius and the Kong Family Mansion in Shandong's Qufu.

Forest Parks Open in Zhengzhou

To cater to the growing number of Chinese and overseas tourists, Zhengzhou, Henan Province in central China has opened 14 forest parks. The Shirenshan Scenic area has massive forests, scenic mountains, waterfalls and springs. Mount Yuntai in northern Henan lures tourist with cloud-shrouded peaks and colourful streams. The Songshan Forest Park provides tourists with not only natural beauty, but also man-made amusements and a cable car service.

Suzhou's Amusing Park on Water

A six-hectare water amusement park has been opened recently in Suzhou, known as the city of traditional Chinese gardens in east China's Jiangsu Province. Claimed to be the largest water amusement park in the country, the property features approximately 100 water amusement facilities including artificial wave pools, water slides, artificial water falls and massage pools.

Xiamen Issues Entry Visa Card

From August this year special tourist visas have been granted to foreigners entering the Xiamen Special Economic Zone thereby simplifying entry procedures for foreigners. According to the new regulations (except those with special, official, diplomatic and service passports) foreigners with valid passports can arrive directly in the Xiamen port of entry and then be granted tourist visas, valid for five days, with no visa application forms to fill in or photos to submit.

However, visitors seeking extensions or who leave Xiamen for other inland destinations must undertake additional visa procedures at the municipal public security bureau. Local travel services, with the approval of the municipal bureaus of public security and tourism, are permitted to get group visas for foreign travellers.

Xiamen is the third mainland Chinese city to grant the special visas after Shenzhen and Zhuhai, and is another free port policy adopted by the local government following the granting of landing visas for Taiwan residents last year.

Shadow Play Centre in Shanxi

China's first shadow play museum has been set up in Xiaoyi City of northern China's Shanxi Province. The 3,150-square-metre museum has 27 stages for shadow plays and a collection of over 4,000 leather shadow play figures, nearly 1,000 puppets, 180 scripts and some musical instruments. Shadow plays are regarded as the earliest form of moving pictures.

New Tourist Haven in Pinggu

With its mix of local customs, cultures and natural landscapes, Pinggu County under the administration of Beijing is becoming one of Beijing's hot new tourist attractions. After more than a decade of development, the county's Jinghai Lake Resort has become the favourite place for touring, relaxing and meeting centre of Beijing, Tianjin and Hebei Province. Its tourist attractions have developed from simple paddling in 1984 to include today's tricycles-on-water, parachuting and angling.

Three Gorges Area

The Three Gorges area has become a hot tourist attraction in Chengdu, southwest China's Sichuan Province. The area includes many State-level scenic spots such as Mount Jinfo, bamboo forests and an accumulation of relics under State protection.

In recent years, local transportation, telecommunications and tourist reception capacity have been greatly improved. The area now has more than 20 hotels and dozens of travel services. The number of pleasure boats on the Yangtse River has reached more than 50 and all the counties and cities along the route have seen the establishment of international telephone lines.

Qinhuangdao Wildlife Park

A wildlife park opened at the end of July in northern China's port city of Qinhuangdao. Situated inside Seaside National Forest Park, covering an area of 334 hectares is home to 80 kinds of animals in their natural living enviornments. The park is now ready to import wild animals from other parts of the world including pandas, elephants, African lions, swan, Siberian tigers, giraffe, hippos, kangaroos, golden monkeys and David's deer.

Fees Charged in Qomolangma Nature Reserve

To help clean up the natural environment, beginning last May the Qomolangma Nature Reserve in southwest China's Tibet Autonomous Region started to charge mountaineers, adventurers, tourists and scientific researchers fees according to the length of their stay.

The environment around some major mountaineering expedition base camps has remarkably improved since Xigazê Prefecture set up three garbage dump stations.

The Qomolangma Nature Reserve Administration feel that charging environmental fees is necessary because it requires hard work to keep the plateau area clean.

New Scenic Area Planned in Zhejiang

Liang-Zhu Cultural Scenic Area covering an area of 25 hectares is estimated to be completed in two year's time. Following the theme of the legendary love story between Liang Shanbo and Zhu Yingtai.

Erected in commemoration of the couple, it will be located in Liang Shanbo Temple in Gaoqiao, Yinxian County, five kilometres from Ningbo City.

The construction of Liang-Zhu Scenic Area is divided into two parts. The first stage is to build an authentic background of ancient architecture with the existing Liang Shanbo Temple, such as the Zhu Family Village, Goddess of Mercy Hall, Reading Place, pavilions, terraces, towers, lofts, corridors, bridges, etc., reminiscent of Jiangnan (Yangtse River South) garden style and folk culture. In the second stage, there will be a souvenir and commercial street aimed at tourists. Also a Liang-Zhu Cultural Museum and an amusement area will be constructed.

AIRLINE UPDATES

New Air Routes

The Mount Wuyi-Hangzhou air route began operations earlier this year operating twice weekly on Tuesdays and Fridays. This route serves as an additional exit or entrance for Mount Wuyi, a State-level scenic area, with a nature reserve and holiday resort. Further new air routes are planned to open to Shenzhen, Wuhan, Shantou, Nanjing, etc. from Wuyishan Airport, offering greater choice and convenience to tourists.

China Eastern Airlines Shandong Branch has opened a new air route between Qingdao and Osaka of Japan. Using A300-600 Airbus the flight flies to and fro every Tuesday and Friday. The airbus currently has routes to Hong Kong and the Republic of Korea. The new route is one of the several expected to open between Shandong Province and Japan and Singapore this year.

Another new air route opened in July linking Yanji, Jilin Province, with Seoul, capital of North Korea. Stopping over at Changchun, capital of Jilin, the new route is currently operated according to an irregular schedule.

Chongqing Airport Certified

Jiangbei Airport of Chongqing, an industrial city on the upper reaches of Yangtse River in Sichuan Province, has been certified as an international airport and is authorized to receive foreign planes. The airport, which began operation in January 1991, is capable of handling large and medium-sized planes, including Boeing 747 and chartered planes.

TRANSPORTATION UPDATES

Highway Driving Tourism in Sichuan

The Chengdu-Chongqing Expressway, put into operation in July, has proved its importance in linking up scenic sites in Sichuan, China's most populous province.

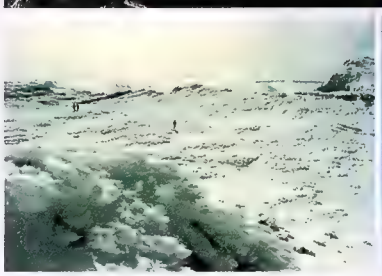
The expressway connects Chengdu, the capital of the province, and Chongqing, the largest industrial city in Southwest China. Along the 340-kilometre expressway, more than 20 tourist sites and scenic spots have been opened including the "sea of bamboo" in southern Sichuan, Sanya Lake, grottoes at Dazu and the ancient temple at Xilin.

NEXT ISSUE

The Great Yellow River Waterfalls

Immortalized on the 50-yuan note, our journey next month starts with the magnificent Hukou Waterfalls where the Yellow River drops 30 metres sending up plumes of mist and its immense strength is vocalized by its thunderous roar. On "walk-about" at the Hukou Scenic Area in Jixian County, Shanxi Province our reporter tells us of scenic charm and winter transformations. To soothe your senses we move to Yunnan Province and soar 4,000 metres above sea level to the varied climates of Jiaozi Mountain where you can gaze into the clear, unpolluted waters of the Three Magic Lakes – so pure you can see the bottom several metres down. From magic to medicine we move eastward to the town of Zhuge (aptly named) in Zhejiang Province. Here Zhuge Liang lives on through his legacy of medicine and more fascinatingly through a township consisting of his direct descendants. Lastly we find out how a Tibetan sect called Jonong became formed and why they have subsequently been discriminated against almost to the point of extinction.... Next month's issue is a must!

Zhuge Town in Zhejiang



Climatic Jiaozi Mountain

Sacred Centre of the Jonong Sect of Tibetan Buddhism

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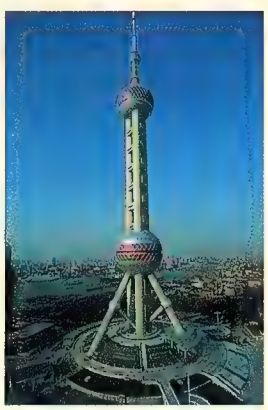

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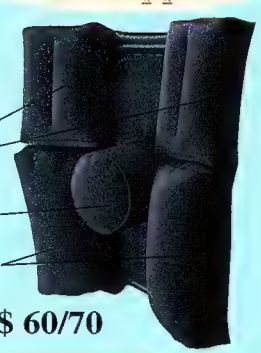

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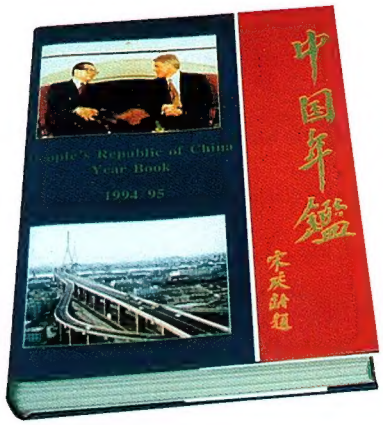

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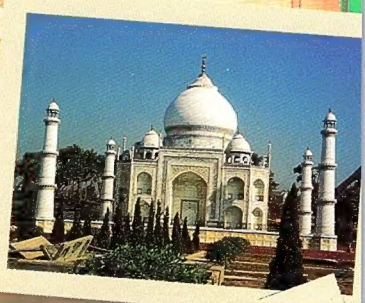

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